

THE  
MISSIONARY HERALD.

VOL. LIII.

OCTOBER, 1857.

No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-EIGHTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-eighth Anniversary in the Beneficent Congregational Church, Providence, Rhode Island, commencing at 4 o'clock, P. M., Tuesday, September 8, and closing Friday, September 11, 1857.

CORPORATE MEMBERS PRESENT.

*Maine.*

Enoch Pond, D. D.  
Benjamin Tappan, D. D.  
William T. Dwight, D. D.  
George F. Patten, Esq.  
John W. Chickering, D. D.  
William W. Thomas, Esq.

*New Hampshire.*

Zedekiah S. Barstow, D. D.  
Rev. John K. Young.

*Vermont.*

Rev. David Greene.  
John Wheeler, D. D.  
Charles Walker, D. D.  
Silas Aiken, D. D.  
Willard Child, D. D.  
Hon. Erastus Fairbanks.

*Massachusetts.*

William Allen, D. D.  
Heman Humphrey, D. D.  
John Tappan, Esq.  
Henry Hill, Esq.  
Rufus Anderson, D. D.  
Charles Stoddard, Esq.  
Nehemiah Adams, D. D.

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Rev. Aaron Warner.  
Mark Hopkins, D. D.  
Horatio Bardwell, D. D.  
Ebenezer Alden, M. D.  
Edward W. Hooker, D. D.  
Richard S. Storrs, D. D.  
Hon. Samuel Williston.  
Swan Lyman Pomroy, D. D.  
Rev. Selah B. Treat.  
Hon. William J. Hubbard.  
Henry B. Hooker, D. D.  
Baxter Dickinson, D. D.  
Samuel M. Worcester, D. D.  
Hon. Samuel H. Walley.  
Rev. Augustus C. Thompson.  
Hon. William T. Eustis.  
Hon. John Aiken.  
John Todd, D. D.  
Seth Sweetser, D. D.  
James M. Gordon, Esq.  
Amos Blanchard, D. D.

*Rhode Island.*

Thomas Shepard, D. D.  
John Kingsbury, LL. D.

*Connecticut.*

Noah Porter, D. D.  
Thomas S. Williams, LL. D.

Joel Hawes, D. D.  
 Hon. Thomas W. Williams.  
 Hon. Seth Terry.  
 Chauncey A. Goodrich, D. D.  
 Alvan Bond, D. D.  
 Leonard Bacon, D. D.  
 Henry White, Esq.  
 Rev. David L. Ogden.  
 Andrew W. Porter, Esq.  
 Gen. William Williams.  
 Samuel W. S. Dutton, D. D.

*New York.*

Thomas DeWitt, D. D.  
 Isaac Ferris, D. D.  
 Thomas H. Skinner, D. D.  
 Pelatiah Perit, Esq.  
 Reuben H. Walworth, LL. D.  
 Charles Mills, Esq.  
 William Adams, D. D.  
 William Wisner, D. D.  
 Calvin T. Hulburd, Esq.  
 Simeon Benjamin, Esq.  
 Rev. George W. Wood.  
 Asa D. Smith, D. D.  
 Ray Palmer, D. D.  
 M. La Rue P. Thompson, D. D.  
 Rev. Thornton A. Mills.

*New Jersey.*

Theodore Frelinghuysen, LL. D.  
 David H. Riddle, D. D.  
 J. Marshal Paul, M. D.  
 Benjamin C. Taylor, D. D.  
 Jonathan F. Stearns, D. D.  
 Lyndon A. Smith, M. D.

*Pennsylvania.*

Ambrose White, Esq.  
 William Jessup, LL. D.

*Virginia.*

Gen. John H. Cocke.

*Iowa.*

Rev. John C. Holbrook.

**HONORARY MEMBERS PRESENT.***Maine.*

Rev. A. H. Tyler, Falmouth.  
 Rev. Royal Parkinson, West Falmouth.  
 Rev. J. R. Adams, Gorham.  
 Rev. William Warren, do.

William H. Kingsbury, Union.  
 E. F. Duren, Bangor.  
 Rev. J. Maltby, do.  
 Rev. W. Parker, Belfast.  
 E. W. Cutter, do.  
 Rev. H. K. Craig, Bucksport.  
 Edward Gould, Portland.  
 Rev. S. H. Hayes, Frankfort.  
 Rev. E. Jones, Minot.  
 Rev. Samuel Gardner, Brewer.  
 Rev. Stephen Thurston, Searsport.  
 Rev. J. K. Mason, Hampden.  
 Rev. J. E. Pond, Kennebunk.  
 Rev. G. W. Cressey, Buxton.  
 Rev. A. E. Ives, Castine.  
 Rev. C. Hobart, North Yarmouth.  
 Rev. E. Burt, Gilead.  
 Rev. J. O. Fiske, Bath.  
 Rev. James P. Richardson, Dixfield.  
 Rev. J. Blake, Cumberland Centre.

*New Hampshire.*

F. N. Fiske, Concord.  
 N. Bouton, D. D. do.  
 Rev. William Russell, New Ipswich.  
 Rev. Samuel Lee, do.  
 John W. Noyes, Chester.  
 Rev. N. Lasell, Exeter.  
 Rev. A. W. Burnham, Rindge.  
 Rev. E. J. Hart, Merrimack.  
 Rev. William Clark, Amherst.  
 Rev. J. G. Davis, do.  
 Rev. A. Tobey, Durham.  
 Rev. I. Willey, Goffstown.  
 Rev. J. M. R. Eaton, Henniker.  
 Dexter Whittemore, Fitzwilliam.  
 Rev. B. Smith, New Alstead.  
 Rev. J. F. Griswold, Washington.  
 Rev. Sumner Clark, Wolfboro'.  
 Rev. John P. Humphrey, Winchester.  
 Rev. Winthrop Fifield, So. Newmarket.

*Vermont.*

L. H. Delano, Hardwick.  
 Rev. R. S. Kendall, Middlebury.  
 Rev. J. W. Pierce, Highgate.  
 Rev. J. Anderson, Manchester.  
 Rev. Charles Scott, Jericho Centre.  
 James Barrett, Rutland.  
 Rev. L. H. Stone, Northfield.  
 Rev. Alfred Stevens, Westminster.  
 Rev. A. Hemenway, Ripton.  
 Rev. Joseph Chandler, W. Brattleboro'.  
 Rev. G. E. Sanborn, Georgia.  
 Rev. S. P. Giddings, Springfield.

*Massachusetts.*

Rev. J. L. Maynard, East Douglas.  
 Rev. R. Taylor, Manchester.  
 Rev. S. J. Spalding, Newburyport.  
 Moses Pettingell, do.  
 Nathan Durfee, Fall River.  
 J. A. Crane, do.  
 Richard Borden, do.  
 H. H. Fish, do.  
 Rev. E. Thurston, do.  
 Rev. A. C. Page, Pittsfield.  
 H. H. Childs, do.  
 F. W. Pease, do.  
 Rev. A. J. Sessions, Melrose.  
 Rev. C. Stone, do.  
 Prof. E. A. Park, D. D., Andover.  
 Prof. E. P. Barrows, do.  
 Rev. J. F. Clark, do.  
 Rev. James Means, do.  
 Rev. George Moore, do.  
 J. A. Albro, D. D., Cambridge.  
 John Harmon, do.  
 Rev. E. W. Gilman, do.  
 Rev. C. C. Beaman, Salem.  
 R. P. Waters, do.  
 Rev. George W. Campbell, Bradford.  
 Rev. J. T. McCollom, do.  
 Rev. J. Whitney, Waltham.  
 Rev. D. Clark, do.  
 Rev. W. H. Beaman, Hadley.  
 Rev. Rowland Ayres, do.  
 Eleazer Porter, do.  
 James B. Porter, do.  
 J. Kittredge, South Hadley.  
 Rev. James B. Miles, Charlestown.  
 Rev. Benj. Tappan, Jr. do.  
 Rev. John Haven, do.  
 Rev. C. Blodgett, Pawtucket.  
 Edward Kelter, do.  
 Alvin O. Read, do.  
 John Strong, do.  
 Rev. J. W. Harding, Longmeadow.  
 Abel Lexten, do.  
 Warham Colton, do.  
 Rev. H. L. Edwards, Abington.  
 Rev. F. R. Abbe, do.  
 Rev. H. D. Walker, East Abington.  
 Spencer Vining, South Abington.  
 Rev. J. Emery, North Weymouth.  
 Rev. C. Terry, do.  
 Rev. J. P. Terry, South Weymouth.  
 Rev. E. S. Potter, East Weymouth.  
 Rev. D. Brigham, Bridgewater.  
 Rev. Paul Couch, North Bridgewater.  
 Rev. B. Sanford, East Bridgewater.  
 Rev. C. W. Allen, Hubbardston.

F. W. Choate, Beverly.  
 Rev. A. B. Rich, do.  
 Rev. J. K. Bragg, Brookfield.  
 Oliver C. Howe, do.  
 Rev. C. Cushing, North Brookfield.  
 Rev. J. W. Alvord, Newton Centre.  
 Rev. E. H. Barstow, do.  
 Rev. D. L. Furber, do.  
 Rev. J. W. Wellman, Newton.  
 Rev. I. R. Worcester, Auburndale.  
 J. W. Putnam, D. D., Middleboro'.  
 Rev. I. C. Thacher, do.  
 Nathaniel Eddy, do.  
 Rev. Charles Packard, No. Middleboro.  
 Rev. D. Bremner, Rockport.  
 J. R. Gott, do.  
 Rev. J. M. Bacon, Essex.  
 David Choate, do.  
 Rev. N. W. Williams, Shrewsbury.  
 Rev. E. Dickinson, Sudbury.  
 E. E. Stone, Brighton.  
 W. P. Paine, D. D., Holden.  
 Rev. J. C. Paine, Gardner.  
 Rev. William Miller, Sterling.  
 Rev. E. W. Harrington, Rochester.  
 Rev. J. Briggs, North Rochester.  
 Rev. Henry Pratt, Dudley.  
 E. Davis, D. D., Westfield.  
 Rev. A. Paine, North Adams.  
 Rev. S. G. Buckingham, Springfield.  
 Rev. T. H. Hawks, West Springfield.  
 Horace Smith, do.  
 Rev. William S. Coggin, Boxford.  
 Rev. C. E. Park, do.  
 Rev. W. Phipps, Paxton.  
 Rev. J. L. Armes, Campello.  
 Rev. Enoch Sanford, Raynham.  
 Rev. E. P. Blodgett, Greenwich.  
 John Warner, do.  
 S. M. Lane, Southbridge.  
 Rev. S. Clark, Canton.  
 Aaron Sweet, Ipswich.  
 Rev. George Ford, East Falmouth.  
 Rev. W. A. Houghton, Berlin.  
 E. Hartshorn, do.  
 Milton P. Braman, D. D., Danvers.  
 Rev. J. Fletcher, do.  
 Rev. J. O. Murray, South Danvers.  
 Rev. A. McLoud, Topsfield.  
 Rev. D. Wight, Jr., North Scituate.  
 Rev. D. R. Cady, West Cambridge.  
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 Rev. C. W. Wood, Ashby.  
 Rev. W. F. Loomis, Shelburne.  
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Rev. John Pike, Rowley.  
 Rev. Joel Mann, Hanover.  
 Rev. Moses Howe, Haverhill.  
 Alfred Kittredge, do.  
 Rev. B. F. Hosford, do.  
 Rev. Calvin Durfee, Williamstown.  
 John H. Morley, do.  
 E. W. Morley, do.  
 Rev. L. F. Clark, Whitinsville.  
 Rev. Francis Wood, Holland.  
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 Rev. C. M. Cordley, Randolph.  
 Rev. J. B. Sewall, Lynn.  
 Isaiah Breed, do.  
 Rev. E. R. Hodgman, Lynnfield Centre.  
 Rev. E. Demond, Mendon.  
 Rev. L. R. Phillips, Sharon.  
 Lewis Sabin, D. D., Templeton.  
 Rev. A. P. Marvin, Winchendon.  
 Rev. H. Seymour, Hawley.  
 Rev. W. Brigham, Ashfield.  
 David Goodale, Marlboro'.  
 Rev. Nathaniel Cogswell, Yarmouth.  
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 Rev. George Trask, Fitchburg.  
 A. Hitchcock, do.  
 Rev. L. Cobb, Marion.  
 Rev. R. S. Stone, Easthampton.  
 Rev. A. M. Culton, do.  
 Rev. N. Barbour, Cummington.  
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 Rev. George Lyman, Sutton.  
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 Rev. M. H. Wilder, Harwich.  
 Rev. R. Tolman, Tewksbury.  
 Rev. Marcus Ames, Westminster.  
 W. S. Bradbury, do.  
 Rev. Nelson Clark, Quincy.  
 Rev. A. K. Teele, Milton.  
 Rev. C. B. Kittredge, Monson.  
 Rev. C. P. Grosvenor, Stoneham.  
 Rev. J. H. Means, Dorchester.  
 Rev. W. H. Sanford, Worcester.  
 E. H. Sanford, do.  
 Rev. E. Cutter, do.  
 J. C. Newton, do.  
 William R. Hooper, do.  
 P. W. Gilbert, do.  
 Charles H. Russell, Boston.  
 Rev. Seth Bliss, do.  
 Charles Scudder, do.  
 J. S. Clark, D. D. do.  
 David C. Scudder, do.  
 Rev. M. Moore, do.  
 Rev. S. H. Riddel, do.  
 Rev. A. L. Stone, do.  
 Charles A. Stoddard, do.  
 Rev. Sewall Harding, do.  
 Henry Edwards, do.  
 Henry B. Hubbard, do.  
 T. R. Marvin, do.  
 David Pike, do.  
 Thomas Thwing, do.  
 E. P. Thwing, do.  
 Henry Hoyt, do.  
 Abner Kingman, do.  
 Rev. D. M. Mitchell, Roxbury.  
 Rev. J. O. Means, do.  
 Rev. Thomas Laurie, West Roxbury.  
 Francis D. Ellis, do.  
 Jonathan Higgins, Orleans.  
 Rev. J. White, do.  
 Rev. I. P. Langworthy, Chelsea.  
 Rev. T. O. Rice, do.  
 Rev. J. A. Copp, do.  
 Rev. S. H. Tolman, Wilmington.  
 Rev. I. G. Bliss, Boylston Centre.  
 Rev. Calvin Chapman, Lakeville.  
 Rev. J. C. Webster, Hopkinton.  
 Rev. J. J. Abbott, Uxbridge.  
 Rev. W. Barrows, Reading.  
 Rev. M. G. Wheeler, South Dartmouth.  
 Rev. L. H. Angier, Concord.  
 Rev. H. J. Patrick, Bedford.



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 D. Adams, Newbury.  
 Rev. J. Kimball, Oakham.  
 Rev. A. H. Coolidge, Leicester.  
 Rev. S. Holmes, New Bedford.  
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 Rev. T. Stowe, do.  
 H. Coggeshall, do.  
 T. R. Dennison, do.  
 Cornelius Davenport, do.  
 Rev. N. Richardson, Lanesville.  
 Rev. N. Scott, Edgartown.  
 Rev. F. A. Reed, Cohasset.  
 J. R. Bradford, Jamaica Plain.  
 Rev. J. Lawrence, Carlisle.

*Rhode Island.*

Rev. F. Horton, Barrington.  
 Rev. N. Beach, Little Compton.  
 James H. Bailey, do.  
 J. B. Richmond, do.  
 Francis Wayland, D. D., Providence.  
 Jonathan Leavitt, D. D. do.  
 Rev. A. H. Clapp, do.  
 L. Swain, D. D. do.  
 S. S. Wardwell, do.  
 Rev. Samuel Wolcott, do.  
 Rev. R. Torrey, do.  
 Rev. R. H. Conklin, do.  
 W. J. King, do.  
 John C. Thompson, Jr. do.  
 Rev. Thacher Thayer, Newport.  
 Rev. A. L. Whitman, Westerly.  
 D. J. B. Sargent, Olneyville.  
 Rev. W. Jones, Central Falls.  
 Joseph Wood, do.  
 Samuel B. Parmenter, Slatersville.  
 John Trafton, do.  
 Ansil Holman, do.  
 George H. Holt, do.  
 W. A. Seagrave, do.  
 John B. Drake, do.  
 Samuel C. Taber, do.  
 Rev. F. A. Taylor, do.

*Connecticut.*

Rev. A. C. Washburn, Berlin.  
 Rev. Charles Chamberlin, Ashford.  
 Rev. William J. Breed, New Haven.  
 Rev. W. H. Whittemore, do.  
 Rev. D. W. Lathrop, do.  
 Rev. H. Bingham, do.  
 T. M. Coan, do.  
 Prof. G. P. Fisher, do.  
 Rev. O. Cowles, North Haven.  
 Rev. E. Colton, West Haven.

Rev. F. D. Avery, Columbia.  
 Rev. E. M. Elwood, North Woodstock.  
 G. Rawson, Woodstock.  
 J. M. Stickney, Rockville.  
 George Kellogg, Jr. do.  
 Allyn Kellogg, Vernon.  
 Aaron Kellogg, do.  
 Rev. E. Hammond, do.  
 Charles D. Talcott, do.  
 Rev. George I. Stearns, Windham.  
 Abner Tallet, do.  
 Warren Stearns, West Killingly.  
 A. D. Lockwood, do.  
 Rev. R. Whitmore, do.  
 Marcus McCall, Bozrah.  
 Rev. J. D. Moore, Clinton.  
 William A. Buckingham, Norwich.  
 Rev. H. P. Arms, do.  
 Rev. John Orcutt, Hartford.  
 Rev. A. Savage, do.  
 Rev. E. R. Beadle, do.  
 Rev. W. G. Jones, do.  
 Rev. J. R. Keep, do.  
 Rev. M. N. Morris, West Hartford.  
 Rev. Thomas Tollman, Scotland.  
 Rev. Samuel G. Willard, Willimantic.  
 Rev. D. Parmelee, South Farms.  
 Rev. E. C. Jones, Southington.  
 Rev. D. Platt, South Norwalk.  
 Zalmon Storrs, Mansfield Centre.  
 Rev. F. Williams, Bloomfield.  
 Rev. C. S. Sherman, Naugatuc.  
 Moses Smith, Hebron.  
 Nathan Smith, do.  
 Rev. T. L. Shipman, Jewett City.  
 Rev. W. P. Avery, do.  
 Rev. H. T. Cheever, do.  
 Rev. Hiram Day, Manchester.  
 Rev. S. Hubbell, North Stonington.  
 Samuel B. Wheeler, do.  
 Rev. John Smith, Stamford.  
 Rev. J. R. Page, Stratford.  
 Rev. A. Rawson, Thompson.  
 Charles Brown, do.  
 Edward Shaw, do.  
 Rev. E. F. Brooks, E. Putnam.  
 Thomas L. Brown, Gilead.  
 Rev. H. Talcott, Portland.  
 Rev. E. W. Robinson, Bethany.  
 Rev. E. A. Lawrence, East Windsor.  
 Rev. F. Munson, do.  
 G. A. Calhoun, D. D., Coventry.  
 Chester Talcott, do.  
 Rev. James Colburne, South Coventry.  
 Rev. J. R. Avery, Franklin.  
 Rev. J. Taylor, Middletown.

Rev. J. Brace, Milford.  
 J. Brace, D. D., Newington.  
 Rev. Reuben S. Hazen, Westminster.  
 Rev. L. Perrin, Goshen.  
 Rev. T. Atkinson, Westport.  
 Rev. W. R. Long, Mystic Bridge.  
 Rev. L. Griggs, Bristol.  
 Rev. J. W. Backus, Chaplin.  
 Rev. T. Tuttle, Ledyard.  
 Rev. L. H. Pease, East Hampton.  
 Philo Bevin, do.  
 Rev. D. S. Brainerd, Lyme.  
 Rev. Samuel Rockwell, New Britain.  
 Rev. C. H. A. Bulkley, W. Winsted.  
 Rev. L. H. Barber, Hitchcockville.  
 Rev. W. H. Gilbert, Granby.  
 Rev. T. K. Fessenden, Ellington.  
 Rev. Charles Hyde, do.  
 Rev. A. Miller, Grassy Hill.  
 Rev. R. P. Stanton, Greenville.  
 Julius Maltby, Northford.  
 Rev. J. A. Gallup, Essex.  
 Rev. S. Hine, Groton.  
 Rev. R. C. Learned, Canterbury.  
 Rev. W. E. Bassett, Central Village.  
 Israel Hills, Bolton.  
 Rev. Martin Dudley, Easton.

#### New York.

Hon. J. O. Cole, Albany.  
 Rev. J. H. Pettingell, do.  
 Rev. J. H. Dwight, New York.  
 J. H. Agnew, D. D. do.  
 Rev. O. H. White, do.  
 D. B. Coe, D. D. do.  
 Rev. S. W. Bailey, do.  
 A. Merwin, do.  
 A. Peters, D. D. do.  
 Rev. O. Eastman, do.  
 J. P. Thompson, D. D. do.  
 Rev. O. Bidwell, do.  
 Rev. R. S. Cook, do.  
 Rev. William Hogarth, Brooklyn.  
 Abijah Fisher, do.  
 Rev. N. P. Pierce, do.  
 William I. Budington, D. D. do.  
 Rev. F. E. M. Bacheler, do.  
 John Marsh, D. D. do.  
 George H. Williams, do.  
 F. W. Tappan, do.  
 J. H. Field, do.  
 J. L. Hatch, do.  
 Rev. D. C. Houghton, Rochester.  
 S. S. P. Gamage, LL. D., Waverly, L. I.  
 Rev. J. A. Todd, Tarrytown.  
 Rev. W. W. Newell, Syracuse.

J. C. Hubbell, Chazy.  
 M. P. Squier, D. D., Geneva.  
 F. E. Cannon, D. D. do.  
 Rev. J. B. Richardson, do.  
 Rev. A. S. Freeman, Haverstraw.  
 Rev. J. P. Fisher, Johnstown.  
 Rev. C. T. Mills, Berkshire.  
 T. B. Jervis, Newport.  
 Rev. George R. H. Shumway, Newark.  
 Rev. D. H. Temple, Aurora.  
 Rev. B. B. Gray, Seneca Castle.  
 D. H. Kellogg, Spuyten Duyvil.  
 D. H. Kellogg, do.  
 Rev. John Ward, Utica.

#### New Jersey.

Rev. Samuel Hutchings, Newark.  
 H. A. Rowland, D. D. do.  
 D. W. Poor, D. D. do.  
 Rev. J. Ward, do.  
 Rev. C. M. Nickels, do.  
 James P. Wilson, do.  
 Rev. J. F. Sutton, Parsippany.  
 Rev. D. G. Sprague, South Orange.  
 Rev. S. Cooke, Wantage.  
 Rev. I. N. Sprague, Caldwell.  
 H. M. Blodgett, Princeton.

#### Pennsylvania.

Rev. J. G. Butler, Philadelphia.  
 H. B. Lincoln, do.  
 Rev. John McLeod, do.  
 E. Phipps, D. D. do.  
 Joab Tyler, Herford.  
 Rev. T. S. Ward, Carbondale.

#### Tennessee.

Rev. N. H. Boughton, Petersburg.

#### Ohio.

Rev. J. J. Blaisdell, Cincinnati.  
 Rev. H. M. Storrs, do.  
 Rev. H. A. Tracy, do.  
 Prof. Geo. E. Day, do.  
 R. D. Mussey, do.  
 Rev. T. Williston, Strongsville.  
 Rev. S. G. Clark, Brooklyn.  
 D. A. Shepard, Cleveland.  
 Rev. A. R. Clark, Huntingdon.

#### Michigan.

Rev. W. S. Taylor, Detroit.  
 Rev. A. H. Fletcher, Pontiac.  
 Rev. Chas. G. Clark, Webster.  
 Rev. E. J. Boyd, Monroe.  
 Rev. A. K. Strong, do.

Rev. H. H. Northrop, Flint.  
 Rev. Edmund Taylor, Kalamazoo.  
 Rev. Geo. W. Underwood, Hillsdale.  
 Rev. Geo. M. Tuthill, St. Clair.

*Indiana.*

Rev. J. D. Butler, Crawfordsville.

*Illinois.*

Rev. J. Emerson, Rockford.  
 Rev. Geo. B. Hubbard, Lamoille.

*Wisconsin.*

Rev. A. Montgomery, Beloit.  
 Rev. E. G. Miner, Geneva.  
 Rev. E. J. Montague.

*Iowa.*

Rev. D. F. Packard, Davenport.

*Minnesota.*

Rev. D. Andrews, Zumbroter.

*Foreign Countries.*

R. Armstrong, D. D., Sandwich Islands.  
 Rev. E. G. Beckwith, do.  
 Frederick Monod, France.

*Missionaries.*

Rev. A. Grout, Umvoti, South Africa.  
 Rev. A. Bushnell, Gaboon, West Africa.  
 Wm. G. Schaffler, D. D. Constantinople, Turkey.  
 E. Riggs, D. D., Constantinople, Turkey.  
 Rev. P. O. Powers, do.  
 Rev. Daniel Ladd, Smyrna, do.  
 Rev. B. Schneider, Aintab, do.  
 Rev. W. M. Thompson, Sidon, Syria.  
 Rev. H. H. Jessup, Tripoli, do.  
 Rev. W. W. Scudder, Chittoor, India.  
 Rev. R. G. Wilder, Kolapoor, do.  
 Rev. C. F. Muzzy, Madura, do.  
 Rev. J. C. Smith, Jaffna, Ceylon.  
 Rev. D. Vrooman, Canton, China.  
 Rev. L. B. Peet, Fuh-chau, do.  
 Rev. A. Gleason, Seneca Mission, N. Y.  
 Dr. S. L. Hobbs, Doaksville, Choctaw Mission.

*Organization.*

The President of the Board, Hon. Theodore Frelinghuysen, took the chair, and called upon Rev. Dr. Aiken, of Rutland, Vt., who offered prayer. Rev. J. H. Pettingell was appointed Assistant Recording Secretary. Rev. Mr. Wolcott, Dr. Swain, Dr. Leavitt,

Rev. Mr. Wood, and Dr. Budington, were appointed a Committee of Arrangements for the meeting.

The following persons were appointed a Business Committee, viz., Henry White, Esq., Dr. Tappan, Dr. Shepherd, Professor George E. Day, and Rev. J. P. Fisher.

*Treasurer's Report.*

The report of the Treasurer having been presented, with the certificate of the auditors, it was referred to a committee consisting of Hon. S. H. Walley, Hon. Seth Terry, Hon. John O. Cole, Abijah Fisher, Esq., Dr. L. A. Smith, Gen. Williams, and Hon. C. T. Hubbard; who subsequently reported that they found the accounts and statements "correct, well verified, and in all respects satisfactory." They further stated:

The committee were especially gratified to notice the very sound character of the investment of the "Permanent Fund for Officers," and of "The General Permanent Fund." The securities consist of notes, secured by real estate, of the best description, at not more than two-thirds its market value, and bank stocks, every one of which is above par in the market, and the house and land owned by the Board, and occupied as the Missionary House in Boston.

In some particulars these statements present a pleasing contrast with those of last year; no more correct in form, for this was not expected or desired; but disclosing the gratifying facts, that the debt, which had been accumulating from year to year, till it had reached the sum of \$36,189 70, is all paid; that the Missionary Packet has been built and launched, paid for, and heard from among the far-off isles of the sea, and, that a surplus remains to defray, for a season at least, the expense of running her; that the expenditures for the missions have been increased, from \$323,000 49 in 1856, to \$355,590 58 in 1857, and these all provided for, with the exception of \$2,847 59, by the receipts of the year. We learn, furthermore, that the expenditures of the year just closed would have fallen short of the receipts, by a few thousand dollars, but for some unlooked for expenses, caused mainly by the Eastern war.

We learn also, that while a kind Providence has watched over and blessed us in a signal manner, the past year, prospering the labor of our hands, enabling us to discharge our past indebtedness, and to pay in full estimated expenditures, it has been in such manner as to forbid despair, and even distrust; but no less to forbid presumption. For, while we have been furnished with the means needed to carry forward the operations of the Board, we should carefully note, that of the three hundred and fifty-five thousand five hundred dollars, expenditures for ordinary purposes, twenty-nine thousand

five hundred dollars, have been derived from extraordinary sources, and cannot be relied upon, to any considerable amount, as a basis upon which to rest future estimates.

We are therefore encouraged, and led forward, but also admonished, and have need of a greatly advanced movement for the time to come, or we shall deserve, and doubtless may expect, the rebuke of heaven.

The field is opening, extending, whitening. More stations are offering; more voices are calling upon us to come over and help them; more money is needed for new operations; and yet an advance of nearly ten per cent on last year's contributions by the church is requisite, to prevent a retrograde movement.

Your committee notice, with pleasure, one new feature in the financial operations of this year; viz., the great and extended interest which has been awakened among the children and youth of our land in the missionary enterprise. This was manifested in the prompt manner in which they responded to the call for contributions to build the "Missionary Packet;" and this new and fresh interest has been wisely cherished and appropriately directed, by your agents, to the "Mission School Enterprise." Your committee hope and believe, that the interest which has thus been excited may be deepened and extended; so that our children may early learn to understand, and love, and pray for, the American Board, and may count it one of their choicest pleasures to deny themselves the luxuries of earth, that they may be enabled to procure, for their perishing fellow beings, the necessities of life, and the riches of immortality.

#### *Report of the Prudential Committee.*

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, the different portions of the Report were, as usual, referred to committees, which were constituted as follows:

On the Home Department, Dr. Bacon, Dr. Wisner, Dr. Allen, Simeon Benjamin, Esq., Ambrose White, Esq., Rev. C. N. Nickels, and Rev. Joel Mann.

On the African missions, Dr. Bond, Dr. Dwight, Rev. W. Clark, Rev. I. P. Langworthy, Rev. D. G. Sprague, Rev. D. Andrews, and D. B. Lincoln, Esq.

On the Northern Armenian and Greek missions, Dr. Skinner, Dr. J. F. Stearns, Dr. Dickinson, E. Alden, M. D., Rev. J. D. Butler, and Rev. I. G. Bliss.

On the Southern Armenian missions, Rev. J. Maltby, Dr. Bouton, Dr. Blanchard, Dr. J. P. Wilson, Rev. T. W. Ward, Rev. E. J. Montague, and Hon. Thos. W. Williams.

On the Syria and Assyria missions, Dr. De Witt, Rev. J. C. Holbrook, Rev. J. P. Fisher, Rev. S. Cooke, Rev. J. McLeod, Rev. T. Williston, and Rev. H. D. Walker.

On the Nestorian mission, Dr. Squier, Prof. Barrows, Dr. J. P. Thompson, Rev. William Clark, L. H. Delano, Esq., Dr. Blanchard, and Rev. J. R. Adams.

On the Mahratra missions, Rev. D. C. Houghton, Dr. J. S. Clark, Dr. F. E. Cannon, Prof. E. A. Lawrence, Rev. Samuel Hutchings, Dr. Chickering, and Rev. I. N. Sprague.

On the Tamil missions, Dr. William Adams, Dr. Riddle, Rev. David Greene, Dr. Bardwell, Rev. I. G. Davis, and Rev. D. T. Packard.

On the China missions, Dr. Rowland, Dr. Sweetser, Rev. A. L. Stone, Dr. S. S. P. Gamage, Dr. D. B. Coe, Dr. Peters, and Rev. T. A. Taylor.

On the Sandwich Islands and Micronesia missions, Chancellor Walworth, Gen. Williams, R. P. Waters, Esq., Dr. Richard Armstrong, Rev. E. R. Beadle, Rev. S. Thurston, and J. Kingsbury, Esq.

On the Southwestern Indians, Dr. Todd, Rev. J. J. Blaisdell, D. A. Shepard, Esq., Rev. F. B. Gray, Rev. N. Beach, Rev. E. J. Boyd, and F. W. Tappan, Esq.

On the Northwestern Indians, Dr. Tappan, Dr. Calhoun, Rev. George B. Hubbard, Rev. A. K. Strong, Rev. O. Eastman, Rev. A. S. Freeman, and Rev. A. R. Clark.

These committees reported at different times in the progress of the meeting, recommending that the several portions of the Annual Report which had been referred to them respectively, be accepted and adopted, which was done.

#### *Reports of Committees.*

The committee on the Home Department say, in their report:

*First*, It is a topic of congratulation and of thankfulness, that the debt of \$36,189 70, which had been accumulated in the three years preceding the last annual meeting of the Board, has been entirely paid off within the last year, by donations to a special fund, and by unexpended balances credited to the Board at the Sandwich Islands. The donations to the deficiency fund were contributed by friends of the Board, in sums varying from one dollar to nearly seven thousand; and, as is believed, without diminishing, in any instance, the ordinary contributions of the donors to the foreign missionary work.

*Secondly*, The large aggregate of the little contributions from children to the "Morning Star," has led to the formation of a separate fund, to be supplied by children's contributions, in aid of the mission schools. The contributions of the children, in eleven months, to these two funds—for the "Morning Star" and the "Mission Schools"—have amounted to \$34,631 15.

*Thirdly*, The report affords a cheering indication, that the time is not far distant, when the great and rich States of the West will yield their proportion of revenue and of men, to the work of sending the gospel abroad. A visit of the Secretary for the Home Department, in May and June last, to some of the larger cities of the West, has had encouraging results.

*Fourthly*, The contributions to our missions in Turkey, by our brethren of the "Turkish Missions Aid Society," have increased, within the last year, more than one-third above the amount of the preceding year. If we enter with large plans and liberal contributions into the field now opening in European Turkey, we may confidently hope that our brethren in Great Britain will provoke us to love and good works, by their increasing contributions.

*Fifthly*, We are permitted to say, that the aggregate contributions to the treasury of the Board, within the year which we are now reviewing, have exceeded those of any former year.

*Finally*, What we most need in the Home Department of our great work, is the revival of God's own work in all our churches. "O Lord, revive thy work," must be our prayer without ceasing, if we would see this work of ours, which is also God's work, going on from victory to victory.

Respecting the two missions of the Board in Africa, the following language is used:

From the report on the Gaboon and Zulu missions it is manifest, that amidst peculiar difficulties and discouragements, there has been such progress as promises, at no distant day, the enlightenment and evangelization of the degraded people who dwell in those dark places of the earth.

Our missionaries at the Gaboon have to contend with various forms of difficulty, arising from insalubrity of climate, want of an efficient and reliable government among the isolated tribes, savage hostilities fomented by the jealousies of native kings, and the deep darkness which every where rests upon their field of labor. They do not, however, yield to the pressure of these discouragements, or despair of success. Much preparatory work has been accomplished. Languages have been acquired, portions of Scripture have been translated and schools established, and arrangements have been contemplated for exploring the high-land country back from the coast, with a view to planting new stations, in more healthy and hopeful localities.

Letters from this mission, received a short time since, communicate the good news, that the presence of the Holy Spirit has cheered the hearts of our missionary brethren there, in the recent conversion of ten or more of the native people. This refreshing visitation is a cheering earnest that still greater things may be confidently anticipated.

As respects the Zulu mission, it is evi-

dent from the report, that there has been witnessed a decided advance in the work of Christian civilization in that portion of Africa. This mission has been greatly encouraged by the timely and generous aid, and friendly attentions, of the present governor of the Cape Colony. He has taken measures to secure to the mission a legal tenure to the property it holds, and also such reservations of land as will tend to facilitate its future operations.

What has thus far been achieved, on this hard field, needs only to be understood, in connection with some of the peculiar trials and obstacles with which our missionary brethren have had to contend, to remove the discouraging impression which to some extent has prevailed in our churches, in regard to the results of their labors. Eight churches have been organized, numbering nearly two hundred members, and four brick chapels have been erected. Much preliminary work has been done, and though the laborers there may have to wait, and pray, and work, in the patience of hope, there are not wanting signs of promise, that the way of the Lord is being prepared in this moral wilderness, and that the joyful harvest-day is at hand.

Your committee wish to notice, with special approbation, the decided action of the missionaries on the embarrassing subject of polygamy, one of the most debasing forms of evil prevalent among the people with whom they labor in the gospel. It cannot be questioned that the ground taken by them will commend itself with favor to the enlightened sentiment of the Christian world.

These missions are crippled and suffering for want of reinforcements, to supply the places of those removed by death and disabled by sickness, and to strengthen them for enlarged and more effective operations, with a view to hasten the coming of the promised day, when Ethiopia shall stretch out her hands unto God.

The committee on the Greek and Northern Armenian missions speak of having examined the reports with deep interest, and remark:

The operations of Dr. King in Greece are much circumscribed. This the committee regret, yet they rejoice that, amid the violent outbursts of persecuting rage, he remains unmoved, courageous, hopeful. In every part of the Northern Armenian field there has been advance, and in many places marvelous, heart-cheering progress. The blessing of Jehovah has rested upon every branch of the work. At the thirty-nine places of stated preaching, in the theological schools of Bebek and Tocat, in the female seminary, in the day and Sabbath schools, in the house and by the way, in the khan and in the grove, among the mountains of the Kuzzel-bashes, and on the extended table-lands of upper and central Armenia, this blessing has been received



with joy, and scores have embraced Jesus as their personal Redeemer; while new inquirers may be numbered by hundreds, if not by thousands. The thirst for religious instruction is very faintly indicated by the distribution and eager reception, during the year, of twenty thousand Bibles, Testaments, and other religious books and tracts. The demand is yet greater than the supply, and constantly on the increase. Encouragements have beckoned our brethren onward, until calls and opportunities for labor are so numerous, that even twenty-eight missionaries, and twenty-nine female assistant missionaries, together with one hundred and seven native preachers and helpers, are a force wholly inadequate to attend to them as their importance demands.

The committee feel, and the Board must feel, that God has brought the work in Turkey to a point of surpassing interest and most solemn responsibility. The present position of the mission is a critical one. Taking into view the past history of the work, in connection with the hundreds of doors now open, inviting our brethren to enter upon most promising fields of labor, we cannot but regard the present as even a more critical period than any that has preceded it, in the bearing of its agencies and influence upon the future of that most interesting land.

The work involves and demands progressive activity, enlarged outlays, and increased forces, in full accordance with the law of progress in Christ's kingdom. Attempting to do a work for Christ among the Armenians, this Board is rewarded in a way which offers the privilege, and imposes the obligation, from which there can be no honorable discharge, of doing a mighty and rapid work among Mohammedans, Bulgarians, and others of that medley of nations found in the Ottoman domain. Your committee marvel at the workings of Omnipotence, in opening before us most wonderful opportunities and facilities for the establishment of Immanuel's kingdom in all the possessions of the Sultan. By the rapid changes in the condition and dependences of the different races subject to the Turkish government, God's gracious providence is developing, with no ordinary emphasis, the plan of the divine operations. There must be enlargement. Not to go up at once and take possession of the whole land, is recreancy to the divine Master, and the grand interests of his kingdom. The interest, the magnitude, the glory of the work, therefore, demand that the Board multiply its aggressions on every hand in Turkey. The committee express the hope, that the response of this Board to the urgent call from this field, for more men and augmented appropriations, will this year be hearty, generous, and in the full measure of duty.

Respecting the Southern Armenian mission the committee say:

The statements and representations in the Report, so far as your committee have the

means of knowing, are just. We notice with grief, but with submission, the death of Mrs. Schneider. The division of the Armenian mission into two, the Northern and Southern, your committee are led to believe, in view of the extent of that field, and the large number of its stations, is a wise arrangement.

In the review of the year, we notice with special interest, an increasing spirit of inquiry, a growing attendance upon public preaching, a spreading demand among the people for copies of the Bible, and encouraging accessions to the mission churches. We notice, also, some developments of the self-sustaining element. An amount of \$272, equivalent to \$2,000 in this country, raised at Aintab, is certainly matter of congratulation.

The assistance afforded by the Turkish Missions Aid Society, we are glad to see, is highly appreciated by the mission. The personal influence and encouragement of the Rev. Mr. Jones, Secretary of that Society, demands of us very grateful acknowledgments.

The strong disposition of the Armenians to attach *essential* importance to the sacramental rites of Christianity, and to avail themselves of the same without regard to actual piety, demands of the mission a vigilant and wise caution; and this, we are glad to see, the missionaries are careful to maintain.

There is an urgent necessity, in the state of the mission, for more aid in hastening a native ministry into the field. This necessity we hope the Board, and the Christian community, will not disregard.

The committee on the Syria and Assyria missions reported as follows:

This part of the Annual Report of the Prudential Committee refers to a field of peculiar interest, being one replete with the most important scenes and incidents recorded in sacred and profane history, from the earliest period. Its peculiar position, having on either side other missions of the American Board, of great promise and of increasing success, renders it one which will stand prominent in the regard of the Christian world. The history of the missions in this field, as recorded from year to year in the annual reports of the Board, and the correspondence of the missionaries, as inserted in the Missionary Herald, have kept alive a strong interest in these missions.

The missionaries are prosecuting their work diligently, with gradual success, while the field is more and more whitening for a future harvest. There is nothing in the report which calls for any suggestion as to these missions, and the committee simply recommend its adoption by the Board. The brief allusion to the labors and death of the Rev. Eli Smith, D. D., who died before he had finished his translation of the Holy Scriptures into Arabic, is most cordially approved. His name will stand in the his-



tory of the missions of the American Board, as one of the most devoted and useful in the catalogue of missionaries; and the fruit of his labors will survive, as his enduring memorial.

Respecting the Nestorian mission the committee reported:

The missionaries, at the different stations in this field, appear to have prosecuted their work with diligence and success, and to have borne with fortitude the trials to which they have been subjected. They have been much annoyed and hindered by the persecutions which this year have returned upon them, from the government officials of the country; yet they hope that even these embarrassments will turn out to the furtherance of the gospel. The sympathy and aid of the Russian consul at the court of Persia, which were so kindly tendered to our missionary brethren, in their emergency, we gratefully recognize.

Two phases of the missionary work we distinctly notice and commend; those seen in the number of native preachers and helpers raised up on this field, and in the determination to employ pious teachers only in the missionary schools.

The death of the Rev. Mr. Stoddard is felt as a severe affliction, both by the mission and in this country. His thorough scholarship and eminent piety, his enthusiasm in his work, and his uniformly cheerful and hopeful spirit, were qualifications which much endeared him to his associates, and give poignancy to the grief which his death has occasioned. May his mantle fall on some waiting Elisha.

The committee on the Mahratta missions, in their report, simply referred to three points as of interest, respecting which some extracts were read from the reports which had been placed in their hands. These points were: 1. "The governmental action towards establishing vernacular schools in every village, and English schools in the principal places;" 2. "The rising amount and value of native agencies, greatly to the relief and encouragement of the missionaries;" and 3. "The addition of seventy-three members to the churches of the Ahmednuggur mission, in the last two years, nearly doubling their number. Thus it is, and not otherwise, even by the Spirit of the Lord, that all our great work, His great work, is, in his own good time, to be accomplished."

In relation to the Tamil missions, the committee reported:

It appears that the mission in Ceylon is suffering greatly, in all departments of its work, from want of more laborers. The number of missionaries, previously altogether inadequate to the demands made upon them, has been further reduced during the

past year. They who remain in the field are enfeebled and over-tasked. Owing to this, the seminary at Batticotta has not been re-opened, and no department of labor has been prosecuted to the extent, and with the energy, which the exigencies of the people seem to require. But it is gratifying to see, that while the mission is in this enfeebled condition, especially in the department of education, a large native school has been opened, wholly independent of the mission, under very favorable auspices, and with promise of much usefulness. The weakness of the mission may thus help to introduce a self-supporting system of native education.

Further measures seem to be urgently demanded for training and bringing forward native preachers and pastors, with a view to village congregations and churches; but little can be effected till the mission shall be reinforced, as it appears to be accomplishing all that can be expected of it in its existing circumstances.

The Madura mission seems to be going forward prosperously in all its departments, especially in those of native agency and village congregations and churches, in which, although the increase of numbers has not been great, there has been an encouraging advance in character and stability. There is also more readiness, among the heathen around, to read Christian tracts and books, and to listen to the gospel preached. Additional missionary laborers are urgently needed in this mission also, if its plans are to be carried out, and the work prosecuted efficiently. In the training of native preachers and other agents, the labors of this mission are efficient, and encouraging for the future.

The absence of Mr. Winlow from the Madras mission during the whole of the last year has, of course, weakened the mission there with respect to all departments of labor. There have still been additions to the church; the press has been worked vigorously, and is soon to be rendered more efficient; and the schools, though not numerous, seem to be in a progressive and healthful condition.

In the Aroot mission, schools have been established only to a very limited extent. A class organized for educating preachers, catechists, and teachers, promises to be useful to the mission in future; and even now, the members of it are rendering efficient aid to the missionaries, especially in their tours among the people. The missionaries have not been able to make great use of the press in their work, though some books and tracts have been printed and distributed during the year now reported. The great work of this mission has been the oral preaching of the gospel, at the stations and in tours among the surrounding villages, in which the missionaries have been assiduous and successful. The labors of this mission have been limited and impeded by the impaired health of its members.

In view of the statements made in the

documents referred to them, your committee are of the opinion, that the missionaries connected with the several Tamil missions have prosecuted their work with laboriousness and fidelity, and with as great a measure of success as, with their enfeebled health and diminished numbers, could be expected. Your committee earnestly recommend that all these missions be speedily and largely reinforced. The fields are wide and white to the harvest, and have not been much troubled by the political disturbances of the northern provinces. Let our missionary brethren then, in their labors, perplexities, and enfeebled health, have our sympathy and our prayers, and let us look for the power of the Holy Spirit, to be displayed and glorified in these times of weakness and embarrassment.

Respecting the missions in China the following language was used:

The general aspect of the missions to China is hopeful, though the disturbed condition of Canton has indeed proved very disastrous. The loss of the printing presses, and various fonts of type, especially the font used in printing Dr. Morrison's Dictionary, which had been given to Mr. Williams by the British government, is a disheartening calamity; and the destruction of the property of the mission, and the necessity of abandoning Canton entirely, for a time, render the condition of affairs at this place, for the present, somewhat gloomy. But while this station has suffered so much, it is a cause of gratitude and of hope, that the brethren at the other stations have thus far been permitted to continue their work without interruption. The success of the Amoy mission affords encouragement to continued effort. It is a significant fact, that a chapel is building at Fuh-chau without interference from the government; and the brethren there may well consider their position more fixed and permanent, if they are allowed, unmolested, to complete and occupy this Christian sanctuary.

It is also highly gratifying, that the adventure into the interior has thus far excited no open opposition. It is an advancing step to have left the five ports, to have entered the country seventy miles from Shanghai, and there to have proclaimed the gospel in the thoroughfares, and to have opened the dwelling-house of the missionaries for religious services. This indication of weakening prejudice is worthy of note, and ought to stimulate the churches in Christian lands to study the signs of the times, and be ready to do the work which God may be preparing for them. The commotions which are distressing the brethren at Canton, and filling the hearts of the other missionaries with anxieties, may be another of those grand movements of divine Providence, by which access will be opened for the publication of the gospel freely, to millions in darkness.

So, your committee are happy to find, the missionaries view it. They are not cast down, but prayerful, watching, hopeful; and it is with no small emphasis that they press the necessity of more men. They deeply feel the present need, and earnestly request that a missionary physician, and several new missionaries, may be sent there. And your committee cannot dissent from the reasonableness of their request. If they are insufficient for the work ready to be done in the present condition of the empire, great accessions must be made to their numbers when God shall answer their prayers, and verify their hopes, in breaking down the old barriers, and opening a way for the free publication of the gospel through the length and breadth of this land, crowded with perishing souls.

The committee on the Sandwich Islands and Micronesia missions reported:

We have reason to rejoice with our brethren of the Micronesia mission, that the "Morning Star," built and equipped, mainly, by the contributions of the youth of our own country and of the Sandwich Islands, has completed in safety her first missionary voyage, and that she is now probably at the place of her destined employment in Micronesia, bearing the gospel banner from port to port, for the salvation of the inhabitants of those distant and neglected islands of the sea. And we trust that, with the blessing of God, the influence and the example of her Christian sailors, as they pass from one island to another, upon her voyages of mercy, will essentially aid the faithful missionaries in counteracting the evils inflicted upon the benighted people of Micronesia by the depraved and the dissolute from this and other nations.

Although but little has as yet been effected by our missionaries in Micronesia, we have much reason to hope that the same blessing which attended the labors of our first missionaries to the Sandwich Islands, and converted a heathen nation into a nation of Christians in a single generation, may, within the same short period of time, reward the exertions of the fifteen missionaries, assistants and helpers, now in Micronesia, and of those who may hereafter be sent to reinforce them.

We turn with pleasure to the Sandwich Islands mission, and render devout thanks to the great Head of the church for what he has already enabled this Board to accomplish there. Already are the christianized people of those Islands furnishing the entire support of eight of their clergymen, and providing a very considerable portion of the support of the others, who are still connected with this Board. And during the past year, their native churches have contributed between two and three thousand dollars to the Hawaiian Missionary Society, for the purpose of sending the gospel to the inhabitants of other islands. Already have several native pastors been ordained; several

native preachers have been fully licensed to preach the everlasting gospel; and many now are only wanting the necessary instruction in some of the higher branches of learning, to qualify and entitle them to the same blessed privilege.

The remaining portion of this report has special reference to Oahu College, and will be found in another place.

The committee to whom reports on the missions among the South-western Indians were referred, say:

Your committee are forcibly struck by the fact, that in our Indian missions we have to meet one obstacle, peculiarly great among this people, viz., a natural and transmitted dislike to submit to the great law of Providence, that man must work or perish. Perhaps no people to whom we have offered the gospel find it so hard to submit to this law as the aborigines of this country. The long and untiring labors of our missionaries have so far conquered this difficulty, that progress in civilization is evident, and constantly growing more marked and distinct. The last year has been one of hope and joy. The people have made advancement in Christian character, in intelligence, civilization and benevolence; and it seems to your committee that several tribes have nearly or quite turned the point between civilization and annihilation. We cannot too highly appreciate the perseverance, the faithfulness, and the cheerful and self-denying labors of our missionaries. The committee see dangers threatening, but they are of such a nature as can be warded off only by divine interposition. They see no change to recommend, unless it be to suggest to our brethren the inquiry, whether there may not be more attention directed to the training up of natives for teachers and pastors; looking to the time—the first goal in all missions—when there shall be fully developed the self-educating power of the people.

Respecting the missions among Indian tribes in the North-west, the following language was employed:

Your committee have noticed many cheering indications of progress. Among the Ojibwas, the influence of pagan superstitions is diminishing, while, through the blessing of God upon missionary labors, an increased interest in education and in the preaching of the gospel, together with decided advances toward a higher state of civilization, under the fostering care of the United States government, from which very material aid is expected in the establishment and support of a boarding-school, strongly encourage our hopes for the future.

It is gratifying to learn, that the day-schools, and to some extent the boarding-schools, on the Indian reservations in New York, are now sustained by the State.

Among the Senecas at the Cattaraugus station, a new house of worship has been built, at an expense of \$4,000, the people themselves furnishing the materials, and evincing, in other respects, very decided evidence of improvement.

Respecting the Tuscaroras, we are told that though their crops were almost wholly cut off, there was no suffering for want of food, the deficiency being supplied partly by what had been laid up from the avails of their industry and carefulness in former seasons. The use of "fire-water" at the several stations has not wholly ceased, but is very perceptibly diminished.

The contemplated removal of the Abenakis has not occurred, nor has there been any very marked improvement in their condition; but their preacher, Mr. Osunkirhine, is gaining the confidence not only of those who attend upon his ministrations, but of the Roman Catholics of the tribe also,—an evidence of which may be found in his appointment, by the Governor of Canada, in compliance with their request, as agent for the tribe.

A few instances of hopeful conversion, during the past year, are reported among the Ojibwas. The Tuscaroras have been blessed with reviving influences of the Spirit, of marked depth and thoroughness; as fruits of which the church has already received an accession of forty members.

#### *Oahu College.*

By recommendation of the Business Committee, one hour, from ten to eleven o'clock, Thursday morning, was assigned to the consideration of a measure for rendering the Sandwich Islands more speedily independent of Christians in the United States. During that hour addresses were made by Rev. Dr. Armstrong and Rev. E. G. Beckwith, from these Islands, relating specially to the importance of securing an endowment for Oahu College, of which Mr. Beckwith is President. A letter on the subject, from the King of the Islands to Dr. Armstrong, was also read. Chancellor Walworth, from the committee on the Sandwich Islands and Micronesia missions, then presented a report and resolutions, which were adopted. The portion of that report having special reference to this subject was as follows:

The subject of educating and preparing natives for the gospel ministry, and of educating others for the purpose of enabling them to fill the various offices of a Christian government, and ultimately, as soon as practicable, to relieve this Board from all charges or responsibilities in the maintenance of Christian institutions at the Sandwich Islands, is intimately connected with the endowment of the Oahu College.

It is probably known to most of the members of this Board, that the Rev. E. G.

Beckwith, President of Oahu College, and the Rev. Dr. Armstrong, President of the Government Board of Education, at the Sandwich Islands, are now in this country to solicit funds for the endowment of this College, from the friends of science and of religion here. And your committee concur in the views expressed by the Prudential Committee, in their report, as to the great importance, both to the native and to the foreign population at the Sandwich Islands, of having this institution properly endowed. They therefore recommend the adoption of the following preamble and resolutions:

*Whereas*, The Oahu College at the Sandwich Islands, has grown out of the labors of missionaries under the care of this Board, and has gone into successful operation, with many of the descendants of missionaries, and others, under its instruction; having a President, one Professor, a very liberal charter, a valuable tract of land, with appropriate buildings and fixtures, and most of the other means necessary for the prosecution of its work, with the exception of the funds for the support of its faculty and instructors: and *whereas*, in the opinion of this Board, this College is of the utmost importance to the development, if not to the continued existence of the Hawaiian nation, and especially to the perpetuation of the Christian institutions already planted there, and to render them independent of foreign aid: and *whereas* a permanent endowment of \$50,000 is deemed necessary, and its trustees have sent the Rev. E. G. Beckwith, President of the College, and the Rev. Dr. Armstrong, President of the Government Board of Education, and one of the trustees of the College, to the United States, to solicit such an endowment, to be invested under the care and direction of a responsible board of trustees residing here: and *whereas*, the time which these agents of the trustees of the College can spend in this country is limited, and a speedy re-opening of the College is very desirable:

1. *Resolved*, That this Board earnestly commends this object to the patronage of the wealthy and the liberal friends of science and of religion in this country; and advises these agents of the trustees of the College to appeal to such persons, rather than to the benevolent community at large; not doubting that such appeal will be readily responded to by those to whom it is addressed.

2. *Resolved*, That, in the opinion of this Board, to give the Oahu College an efficient support is the most economical and effectual method of perpetuating, with the blessing of God, the results of missionary labor on the Sandwich Islands, and of extending gospel institutions over the islands of the Micronesian group.

3. *Resolved*, That this Board has entire confidence in the before-named agents of the College, as well as in the trustees of the fund in this country who are to be charged with its investment; and that donors may feel assured that what they give will be

faithfully appropriated to the object for which it is given.

#### *Connection with the Reformed Dutch Church.*

On Wednesday morning, the following Special Report of the Prudential Committee, on the connection between the Reformed Dutch Church and the Board, was read by Dr. Anderson, assisted by Dr. Pomroy.

The Rev. Dr. Strong, Stated Clerk of the General Synod of the Reformed Dutch Church, has transmitted to the Prudential Committee the following Resolutions, as adopted by the Synod at its last Annual Meeting, viz.

"1. That considering the growth of our Missions abroad, the duty of the Church, in her distinctive capacity as such, to take charge of these missions, the growing sentiment among our people in favor of such a course, and the hopeful prospect that this action will tend to call out far more largely and promptly the resources of our denomination, we are satisfied that the time has come to dissolve the union with the American Board of Commissioners for Foreign Missions, and henceforth conduct our operations among the heathen through the exclusive agency of our own Board.

"2. That the intimate relation which has existed, for a quarter of a century, between the Reformed Protestant Dutch Church and the American Board of Commissioners for Foreign Missions, in the prosecution of this work, has confirmed our confidence in the wisdom, the integrity, and catholic spirit of that great and noble institution; nor shall we ever cease to feel a lively interest in the growth of its operations and the success of its plans.

"3. That in dissolving the pleasant and useful connection we have maintained with the officers and members of that Board for the last twenty-five years, we are not influenced by any dissatisfaction with their modes of action, or any want of fidelity on their part to the terms of this connection.

"4. That we take pleasure in expressing to the American Board of Commissioners for Foreign Missions our grateful sense of the benefits derived from their experience, foresight, and enlarged views, and of the uniform Christian kindness and courtesy which have marked their intercourse with our Board.

"5. That the Board of Foreign Missions, now composed of fifteen members, be increased to twenty-four, the additional members to be chosen by the Board itself; that they be and hereby are empowered to arrange with the American Board of Commissioners for Foreign Missions the terms of an amicable separation, and to assume the management and control of the missions in Aroot and Amoy; and that they be authorized and directed to employ all suitable means, such as the use of the press, the appointment of agents, the holding of missionary conventions and the like, for the

purpose of developing the power and exciting the interest of our churches, in the great work of evangelizing the world."

It will be proper for the Prudential Committee, in communicating these resolutions to the Board, to make a concise statement of the case.

At the meeting of the Board held in New York City, in the year 1832, a committee attended from the General Synod of the Reformed Dutch Church, whose names do not appear on our records; and Drs. Miller and Edwards, Judge Platt, and Messrs. Lewis and Anderson, (the last named now the only survivor,) were appointed a committee to confer with them. This committee of conference subsequently made the following report; viz.

"The selection of missionaries, and the particular direction of missions, are, by the Laws and Regulations of the Board, made the specific duty of the Prudential Committee. That Committee has made it an invariable rule hitherto, to give appointments as missionaries to all suitable preachers of the gospel belonging to the Reformed Dutch, the Presbyterian, the Associate Reformed, and the Congregational churches, who have expressed to them a willingness to devote their lives to missionary labors among the heathen. Acting on this rule, every reasonable facility will be furnished to ministers and candidates in these several denominations, for becoming missionaries in heathen lands. The joint committee see no way in which it is possible for the Synod to render it easier for the missionary candidates in their church to avail themselves of the experience and patronage of the Board of Missions. The joint committee would recommend, as the most convenient and effectual method of securing the object which the Synod has in view, that the friends of missions in the Reformed Dutch Church, whether acting as individuals or in voluntary or ecclesiastical associations, exercise, if they please, their right of appropriating their contributions to the support of missionaries from their own church, and such others as they approve. In this way they make their election of missionaries as really as if they nominated them in the first instance, and the Prudential Committee move onward without embarrassment.

"The joint committee are informed, that the Prudential Committee intend inviting Mr. Abeel to visit this country, partly with a view to his performing an agency in the denomination to which he belongs. It is understood also, that if Mr. Abeel should, on his return, find young men in the Reformed Dutch Church possessing the requisite qualifications for missionaries, and willing to accompany him to the East, the Prudential Committee will gladly give them an appointment, and send them forth as missionaries of the Board. Nor will there be any objection to their forming a new and distinct mission, with an ecclesiastical organization and public worship according to

their own views and wishes, as has invariably been the case with the missionaries under the superintendence of the Board. And should the friends of missions in that church prefer appropriating their contributions to this, or any other mission or object within the proper scope of the Board, and should it be practicable to expend those contributions wisely upon that mission or object, there can be no objection to such appropriations, and the wishes of the donors will be sacredly regarded. Should there be any excess in the receipts from the Reformed Dutch Church, above the proper expenses of the missionaries from that church, the balance will of course go for the general objects of the Board. Should it at any time be expedient to increase the number of missionaries in the missions commenced by missionaries from the Reformed Dutch Church, and should suitable men in this church offer their services, and prefer going to those missions, they would have the preference of others.

"These views, if sanctioned by the Board, place it within the power of the friends of missions in the Reformed Dutch Church, to employ the Board, and its Committee, as their almoners and agents in conducting missions among the heathen, and, at the same time, have the satisfaction of supporting missionaries from their own church. The ecclesiastical relations and responsibilities of missionaries are not at all affected by their coming under the direction of the Board."

This report of the Committee of Conference was unanimously adopted by the Board.

For many previous years, up to that time, the Board had sustained precisely the same relation to the Reformed Dutch Church, as it sustained, and does still sustain, to the Congregational and Presbyterian bodies. Nine members of the Reformed Dutch Church were then, or had been, corporate members of the Board; a distinguished lay member of that church was Vice President of the Board; and at least two of the sons of that church had for years been numbered among its missionaries. The extent of the contributions received from that source before that time, the Prudential Committee have not the means of knowing.

If the compact of 1832 be closely examined, we shall see, that it *virtually contains but a single new provision*. For in reality, it added nothing to the ecclesiastical liberty which missionaries from the Reformed Dutch Church, as well as all other missionaries of the Board, had enjoyed from the beginning; nor to the liberty which donors have always had, of appropriating their donations according to their pleasure among the objects sustained by the Board. Excepting the single provision above adverted to, every thing else was merely a declaration of facts already existing.

The special provision then made was for the forming of a distinct mission, or of distinct missions, should members of that



church be so inclined, "with an ecclesiastical organization and public worship according to their own views and wishes." It was also provided, in the language of the report, that "should the friends of missions in that church prefer appropriating their contributions to this or any other mission or object within the proper scope of the Board, and should it be practicable to expend those contributions wisely upon that mission or object, there can be no objection to such appropriations, and the wishes of the donors will be sacredly regarded. Should there be any excess in the receipts from the Reformed Dutch Church, above the proper expenses of the missionaries from that church, the balance will of course go for the general objects of the Board. Should it at any time be expedient to increase the number of missionaries in the missions commenced by missionaries from the Reformed Dutch Church, and should suitable men in this church offer their services, and prefer going to those missions, they would have the preference of others."

"These views," it was added in the report then adopted, "if sanctioned by the Board, place it within the power of the friends of missions in the Reformed Dutch Church to employ the Board, and its Committee, as their almoners and agents in conducting missions among the heathen; and, at the same time, have the satisfaction of supporting missionaries from their own church."

A mission composed of four brethren from the Reformed Dutch Church was sent to Netherlands, India, in the year 1836; and five other brethren from the same church joined the mission subsequently, at different times. The government of Netherlands, India, adopted a narrow policy towards this mission, shut it up in Borneo, and greatly embarrassed its operations. It was discontinued in 1849, for want of missionaries to take the place of those who were removed from the field by death and sickness.

The Amoy mission took its present distinctive form in the year 1844, when Messrs. Doty and Pohlman, under instructions from the Prudential Committee, went thither from Borneo. Mr. Abel was already there, but was soon obliged, by failing health, to return to the United States; and Mr. Pohlman perished by shipwreck in 1849. Mr. Talmage arrived in 1847, and Mr. Joralmann in 1856. Within the few years past, the brethren at Amoy have had more cheering success than has been experienced elsewhere in China. However important the Prudential Committee may have deemed a reinforcement of this mission between the years 1849 and 1856, they thought it expedient to retain the ground for the brethren of the Reformed Dutch Church; and tidings, during the past year, from the college and seminary at New Brunswick, have cheered them with the

expectation, that this most interesting field will soon be more adequately occupied.

The Arcot mission originated, in its present form, in the year 1854, through the action of the Prudential Committee, with missionaries belonging to the Reformed Dutch Church. It began with two sons of the late Dr. John Scudder, and now has five.

The only question of business, as it appears to the Prudential Committee, which the resolutions of the General Synod bring before the Board, relates to the report adopted in the year 1832, and to the two missions which have grown out of it. The relations of the Board to the Reformed Dutch Church, which existed previously, through the membership of honored fathers and brethren of that church, and which has been the source of so much pleasure and advantage to the Board, is not supposed to be matter for action, on the part either of the Synod or of the Board.

The Board will doubtless assent to dissolving the particular compact of 1832, in the same fraternal spirit with which it has been proposed by their brethren of the General Synod.

It will be obvious to the Board, however, that the dissolution of that compact can have no effect to dissolve the relation of any one of the missionaries, as such, to the Board. Their offers of service in connection with the Board, came from them as individuals, in the exercise of their individual and personal responsibilities; and the missionaries from the Reformed Dutch Church sustain precisely the same relation to the Board with all its other missionaries. The Committee know of no reason for supposing, that any one in the Amoy mission, or Arcot mission, will not be ready to ask for a release from his connection with the Board, on learning the action of the General Synod, and the concurrence of the Board in the same; and the Prudential Committee will feel it to be their duty to give their cheerful assent to such applications. But the relation which the missionaries sustain to the Board, under the circumstances, can be dissolved only on application from the missionaries themselves; and the rules and regulations of the Board devolve the act of dissolution on the Prudential Committee. To dismiss our brethren in any other manner, would be in disregard of the nature of the compact existing between them and the Board.

Nothing is said in the compact of 1832 as to the transfer of missions, as such, in case the Reformed Dutch Church should at any time desire to recede from the engagements of this compact. But there has always been a tacit understanding among the executive officers of the Board, that those particular missions, which should be formed and continued on the peculiar basis of this compact, would be transferred with the property thereto belonging, when the compact should be dissolved; and the Prudential Committee advise that this be done.



The documents received from these missions up to the time of transfer, and from the Borneo mission, ought to remain with the Board. They form a part of its history; are needed to illustrate and justify its proceedings; and, so far as they embody its experience, they go to form its stock in trade. But the Board of Foreign Missions in the Reformed Dutch Church should have the privilege of taking copies of such documents as it may desire.

The expenses properly chargeable to the Reformed Dutch Church, since the year 1832, are believed by the Prudential Committee not to vary much from the amount received as donations from that body.

The Prudential Committee are happy in expressing their grateful sense of the kindness, candor and Christian urbanity, on the part of that Church and its Board of Foreign Missions, which have uniformly characterized their intercourse. And it is well known to the Board, that none of its Corporate Members have taken a more lively and intelligent interest in its proceedings and prosperity, than have those from the Reformed Dutch Church; one of whom, respected and beloved by all, has long presided, with distinguished ability, in its annual meetings.

*Missionary House, Boston, Sept. 1, 1857.*

After the reading of the foregoing report, Rev. Dr. Ferris made some remarks, expressing the fraternal sympathy, and giving assurance of the continued and most cordial fellowship of the Reformed Dutch Church with the Board, in the great work of missions. The report was then referred to a special committee, consisting of Dr. Hopkins, Dr. Hawes, Dr. Anderson, Dr. Ferris, R. D. Muzzy, M. D., Rev. C. Blodgett, and Rev. Wm. Hogarth, who subsequently presented the following report, which, with the resolutions, was accepted and adopted.

The committee appointed to consider the connection between this Board and the Reformed Dutch Church, accord with the opinion expressed in the document which has been placed in their hands, that the only thing calling for the action of this Board is the compact with the Reformed Dutch Church made in the year 1832. That compact the Board are invited, in the most fraternal and Christian manner, by the General Synod, now to dissolve; it being the opinion of the Synod, that such a measure, at this time, will be promotive of Christ's kingdom. The committee join with the Prudential Committee in recommending, that the Board meet this proposal in the spirit with which it is made by their respected brethren of the Reformed Dutch Church, and that the following resolutions be adopted:

*Resolved, 1st, That, in accordance with the proposal received from the General*

*Synod of the Reformed Dutch Church, the Board assents to a dissolution of the compact, for the prosecution of Foreign Missions, which was formed with that Synod in the year 1832.*

*Resolved, 2dly, That the appointment of a missionary being a personal matter, involving a mutual contract and obligation between the missionary and the Board, therefore, should the missionaries of the Amoy and Aroet missions, formed and prosecuted on the basis of this compact, request a release from their connection with the Board, the Prudential Committee is instructed to grant such a release; and also to transfer the property in those missions to the Board of Foreign Missions of the Reformed Dutch Church.*

*Resolved, 3dly, That all financial questions growing out of this business, be referred for mutual adjustment to the Prudential Committee and the Board of Foreign Missions of the Reformed Dutch Church.*

*Resolved, 4thly, That in assenting to a dissolution of this compact, now of twenty-five years' duration, the Board gratefully acknowledges the expressions of respect, esteem and confidence, which are embodied in the resolutions of the General Synod; and it would also bear testimony to the Christian kindness and urbanity, which have uniformly and eminently characterized the pastors and members of that church, and especially the officers of its Board of Foreign Missions, in their intercourse with the officers and agents of this Board, and would give assurance of our earnest hope and prayer, that the results of the step now taken may equal the highest expectations of the Reformed Dutch Church, in the promotion of the Redeemer's kingdom.*

#### *Support of Disabled Missionaries and the Children of Missionaries.*

The report in regard to the expediency of making some permanent provision for the support of disabled missionaries and the children of missionaries, which was presented at the meeting of the Board at Newark in 1856, and then laid upon the table that it might be printed for circulation among the members of the Board, was read by Pelatiah Perit, Esq., chairman of the committee on this subject. The report, with the resolutions appended, was as follows:

The committee appointed to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries; and, also, to inquire into the expediency of revising the existing rules respecting the children of missionaries; beg leave to report, that they have given to these subjects the full consideration which their importance demands. They find that, heretofore, the relief given to missionaries, and the support given to the children, has been a charge

upon the general funds of the American Board, disbursed by the officers under rules adopted by the Prudential Committee. The amount annually appropriated to this object has been, of late years, about fifteen thousand dollars.\*

The committee are well satisfied, that this duty has been performed with a scrupulous regard to economy, while cases claiming attention have been met with kindness and sympathy. Up to the present time this arrangement has been sufficient; but we have now reached a period in the progress of missions, in which a more fixed and reliable provision seems to be needed, in order to meet the exigencies which will arise, and to avoid an annual encroachment on the regular income of the Board, which may be found to be inconvenient.

Many of the missionaries of the Board are now approaching the evening of their days; and, in the probable rapid extension of missions, the widows and children of those in the field will become more numerous, while the sympathy awakened in their favor, in the first novelty of missions, has in a great measure subsided. In this state of things, more numerous calls for relief will arise than formerly, and larger annual appropriations will be needed to meet these calls. Hence arises the necessity of some reliable provision.

The committee believe, that the state of public sentiment among the friends of missions is such, as fully to recognize the claims of missionaries and their children to the sympathies and support which, in their exigencies, they may need; that contributions to this object will be most cheerfully made; and that, too, in such a manner as not to interfere with the ordinary receipts of the Board.

Our feelings revolt at the thought of doing less for these faithful servants of God than is done by all the governments of Christian nations for those who are disabled, or become dependent, in the naval or military service. When we invite young men, of talents and devoted piety, to give up their lives to this service, it is under an implied obligation, that if they should be compelled, when broken down and disabled, to return to their native land, a proper provision shall be made for them as a return for their self-denying sacrifices. Justice and Christian feeling both demand this, and the obligation is not properly met when the needed relief is to be sought as a *charity*, and administered at the discretion of the officers of the Board, however kind and liberal might be their feelings.

Heretofore, the kindness extended to the children of missionaries, by those who have voluntarily adopted them, has afforded protection to large numbers, and, in most cases

this has been the best provision which could have been made for them. We trust that this sympathy may be, to a considerable extent, available hereafter.

The committee, in presenting the plan of a Special Fund, far from intending to interfere with the adoption of children of missionaries by their relatives, or others who may be disposed to befriend them, would earnestly desire to encourage it. They would hope to aid in it, by providing increased means from which partial aid might be given to those who would be disposed to adopt these children, but who are not able to bear the whole expense of their maintenance and education. They entertain the hope that, under this new arrangement, in the instance of *orphan children*, and in other *special cases*, a more full provision may be made for their education than is now practicable.

As long as the means for the support of disabled missionaries, and the children of missionaries, are to be taken from the annual receipts of the Board, they must necessarily be dispensed with a sparing hand. The executive officers of the Board, however kind and sympathetic, cannot feel at liberty to disburse from this source otherwise than with the utmost stringency.

The faithful missionary is entitled to much sympathy and consideration when the necessity devolves on him of sending his children from his remote field of labor to the land of his fathers. The least we can do for him is, to leave him assured, by a proper provision, that his children shall find in the American Board, not only a faithful guardianship, but a reliable resource for all which may be needful for their education and preparation for usefulness in life.

The committee, in considering the mode of applying the relief fund, have concluded that it will not be expedient to establish asylums, either for disabled missionaries or the children of missionaries. Such a plan would be expensive, without producing adequate benefits. The disabled missionaries would be more happy and more useful if allowed to choose their own residences. The children would have better opportunities of forming their characters and manners if mingled in families and schools with other children.

It will be perceived that, in proposing the fund for the relief of disabled missionaries and the children of missionaries, the committee have left the application of it, as heretofore, in the hands of the Prudential Committee and officers of the society, whose rules of procedure will be subject to the revision of the Board. It is expected that they will use the same discrimination and prudence, in the disbursement of it, as heretofore. It is not intended to establish regular *pensions*, which would be attended with incidental evils, but to meet each case as it arises, with a judicious regard to its peculiar circumstances and merits.

The change effected, then, by the new arrangement, will be,

\* This is an error. The above amount includes the expenses of missionaries and their families in passing to and from their fields of labor, and, indeed, all their expenses when absent from their stations, which are chargeable to the treasury at home.

1. The superannuated and disabled missionary will have a reliable fund for his relief, when necessity compels him to look for aid; and he will receive it as an *established provision*, disbursed under the direction of the Prudential Committee, and not as a mere gratuity or charity.

2. The annual receipts of the Board will be relieved from the burden of meeting these calls, and those for the support of the children of the missionaries.

The committee believe, that the relief fund will soon reach a large amount, through legacies and donations which would not otherwise be given to the Board.

It cannot be doubted, that this just and liberal provision would relieve the faithful missionary from much acute mental suffering, when, in his remote field of labor, he contemplates his liability to sickness and death, and the exposure of his children to orphanage and helpless poverty. Men labor with more vigor and better courage, when their minds are not oppressed with harassing anxiety. Our missionaries will pursue their arduous labors with fresh zeal, when they perceive that their friends at home have not left them merely to the care of Providence, but have, from their own substance, done something to meet the possible emergencies of themselves and their families.

In concluding the report, the committee would express their confident belief that, in the practical operation of the proposed fund, the abuses which may be supposed to be incidental to it may be avoided, by proper care in the administration of it. Our missionaries are, generally, men of self-denial and disinterestedness, and the independence, integrity, and regard to principle, which have characterized them, are a guarantee that they will not avail themselves of the provisions of this fund without an urgent necessity.

The committee beg to suggest, for the consideration of the Prudential Committee, and the friends and protectors of the children of missionaries, that special care be taken, not only to bring them under favorable religious influences, but in their education, to train them to such habits of industry, economy and self-dependence, as will prepare them for usefulness in life.

To this report the committee appended the following resolutions:

1. That it is expedient to establish a fund, to be called "The Fund for the Relief of Superannuated and Disabled Missionaries, and the Children of Missionaries."

2. That the fund be raised by direct contributions for this specific object, and such legacies as may be made to it; and that such measures be adopted, in raising this fund, as shall least interfere with the regular receipts of the Board.

3. This fund shall be invested in the name of the American Board of Commissioners for Foreign Missions; shall be ap-

plied exclusively to the objects herein specified; and a separate report of receipts and disbursements shall be made at the annual meeting of the Board.

4. This fund shall be invested solely in first mortgages, or in stocks of undoubted security.

5. That after the fund shall amount to one hundred thousand dollars, the interest, or income, shall be applied in the manner hereinafter named.

6. That in the distribution of the income of this fund, it shall be appropriated,

(1.) To superannuated and disabled missionaries, to the widows of missionaries, while they remain such, and to the orphan children of missionaries, who shall be entitled to aid beyond the allowance made to children whose parents are living; it being understood that the amount of such aid shall be regulated by the Prudential Committee, according to the circumstances of each case.

(2.) So much of the excess, after the aforementioned appropriations, as may be necessary, shall be applied to other children of missionaries, according to the rules of the Prudential Committee.

7. Each superannuated and disabled missionary who returns to this country, with the consent of his mission and the approbation of the Board, shall be entitled to such annual allowance from this fund as may be determined, from time to time, by the Prudential Committee, subject to the approval of the Board.

8. That when the Board shall ratify the action of this Committee, the fund shall be open for the reception of legacies, and direct contributions for this specific object.

9. As far as this fund shall be insufficient to provide for the various classes named herein, it is understood that they will be provided for from the general fund as heretofore; and if, after meeting all the appropriations as above defined, there should be any surplus income reported at the end of the financial year, it may be either added to the capital of the fund, or applied to the general expenditures, as the Board may direct.

John Kingsbury, Esq., also presented the following minority report on this subject.

The undersigned, a member of the Special Committee on the support of disabled missionaries, and the children of missionaries, having been providentially prevented from attending the last annual meeting, asks leave to present his reasons for dissenting from the report of the majority of the committee.

He does not differ from them in regard to the importance of making adequate provision for such missionaries and for such children. On this point there can be no difference of opinion among humane and Christian men. But the undersigned believes that the present mode of relief is more simple, more humane, more effective, than

any mode which should have a permanent fund for its basis.

1. There are strong objections to enriching missionary societies, by means of permanent funds, beyond what is needful for their credit in the commercial world. If unduly enriched, they will be regarded with more jealousy and less affection, and the Christian public will respond less freely to their appeals. The Board would be less effective and reliable as a missionary institution than it now is, if it had a permanent fund of half a million of dollars.

2. There is no more need of a special fund for superannuated and disabled missionaries, and for the widows and children of missionaries, after coming to the United States, than for missionaries, widows and children, while in the missions; nor would any real advantages result to them from it. There is no more difficulty in making all desirable arrangements for their comfortable support. Nor would the existence of such a fund make the least change in the principles, on which disabled missionaries have always been assisted. Consequently, nothing would be gained on the score of *humanity* by such a fund. And it should be added, as something capable of proof, that the two or three alleged cases of returned disabled missionaries suffering for want of aid from the Board, are such as a fund of a hundred thousand dollars, if one existed, would not be likely to have prevented.

3. A special fund, if large, would be sure to increase the already existing difficulties in the way of equitably and properly arranging for the support of disabled missionaries, and the widows of missionaries. Not all missionaries returning home to remain, are really deserving of assistance from funds committed to the Board, or they are so in different degrees; yet this is often not known to the public, and it is seldom expedient to publish the facts. The support of such persons, except to a limited extent, would be a perversion of missionary funds. Such persons would be the most ready and most persistent in asking and receiving aid. Even on the present system, it has been difficult, as I am informed, to prevent such perversions. But a large fund, even if wholly under the control of the Prudential Committee, as of course it should be, would much increase this embarrassment; and it is believed, that the evils on this score, would in time become serious. The Prudential Committee have always deemed it of great importance to avoid the evils of a *pension list*, into which it is well-known European missionary societies, if not some in this country, have been more or less drawn, and which is in accordance with European ideas and institutions. To a reflecting mind, acquainted with the extent and growth of this evil, it must appear one of the dark omens for the future in the missionary work. So strong is the tendency towards pensions in the case of returned missionaries, widows and children, that it has required the ut-

most care and exertion to avoid the evil, by deciding every case upon its own particular merits, and acting only from year to year. Pensions have been thus far avoided by the Board, but a large special fund would greatly enhance this difficulty.

It is of more importance to add,

4. That missionaries have themselves a strong interest in opposing such a fund; and it is believed that the more considerate portion of them will do so, whenever they shall have duly reflected on its influence upon their own personal and family relations and prospects. Its tendency, in proportion to its magnitude, would be to weaken that feeling of *obligation* and *inclination* in relatives, resulting from consanguinity, or from old personal friendships, to aid returned missionaries and their children in obtaining employment, education, and a comfortable and useful livelihood. That would be a dire calamity to the missionary cause, and to missionaries and their children, which should tend to weaken this great natural law of social existence, and to restrain the outflowings of these natural fountains towards children, grand children, brothers, sisters, cousins, and the friends of early years. Already do the missionaries of this Board understand, to some extent, what an unfavorable influence separate institutions for the abode and education of their returned children would be likely to exert on their prospects in life, and they are becoming more and more opposed to them. And for the same general reasons should they oppose every thing that tends to withdraw their children from the great natural streams of consanguinity and friendship, and throw them upon benevolent institutions, whatever they may be. The facts in regard to children and youth in this country, are widely different from what they are in Europe, and even in Great Britain. Here is nothing like caste; but rather a perpetual commingling of all the streams of life. Occupations, professions, conditions, are constantly running together; and every missionary should watch carefully that his own society is drawn into no policy which will deprive his offspring, when they come home, of the blessings resulting from the freest of all social constitutions that the world, or the church of Christ, ever saw.

5. The number of returned missionaries, unable to provide, in some proper way, wholly or in part, for their own living, is not so large as to require any special provision by the Board. And if the number should be materially increased, as the cause of missions advances, there will be no difficulty in providing for them in the way which has hitherto proved so *safe* and so *successful*. This is especially true in reference to children. So well has the present system worked, that the children of pastors in this country, as a body, are not more favored, as regards health, education, habits, evidences of piety, or prospects in life, than the returned children of missionaries. They are the special objects of care by the Pru-

dential Committee. Their names are entered in a book kept for this purpose, and the facts in their lives, after coming to this country, are recorded as far as it is possible, together with the grants made to them from year to year, in consequence of applications from their guardians. And it may be added here, that the incidental evils which returned missionaries suffer are no greater than very many ministers are suffering, who, having spent the best of their days in Christian labor in our own land, have yet made no future provision for themselves or their families. There is even more justice in establishing a fund in aid of this class of persons, for they have nothing upon which to rely, while the returned missionary has just claims upon this Board for adequate support.

The undersigned, therefore, believes that the present mode of providing for disabled missionaries and the children of missionaries, is preferable to one which would have a permanent fund for its basis. It is more simple, more humane, more effective; it coincides better with the social condition and institutions of this country; it is no more a mere charity, while at the same time it is much less like a pension; it is less liable to perversion; its effect upon missionaries and children of missionaries is better, being more according to the natural laws under which God places his children; and it will interfere less with the ordinary receipts of the Board. He, therefore, after careful deliberation, has reason to fear that the contemplated fund, if carried into effect, would be attended with disastrous consequences to the cause of missions.

The subject thus presented occasioned considerable discussion, in which several members of the Board participated at different times in the progress of the meeting. On Thursday evening, the following resolutions were unanimously adopted, as a substitute for those submitted by the committee:

*Resolved*, That it is highly desirable to cherish and strengthen a warm Christian sympathy in behalf of those who have been disabled in their work as missionaries, and towards their widows and children; and that it is desirable to open all suitable channels for the practical expression of such sympathies.

*Resolved*, That the Prudential Committee will receive and cheerfully appropriate, according to the same principles which have hitherto governed them in the premises, whatever legacies or contributions may be made from year to year, and designated by their donors for this specific object.

#### *Claims of the Turkish Empire.*

By recommendation of the Business Committee, the afternoon of Wednesday was assigned to the consideration of the claims of Turkey, as a field for missionary operations.

Interesting and impressive remarks were made by Rev. Messrs. Schaffner and Riggs, of the Northern Armenian mission, and by Rev. Mr. Treat, one of the Secretaries of the Board, who had recently visited some of the stations of that mission. The subject was resumed Wednesday evening, when remarks were made by other missionaries, by Rev. J. H. Pettingell, who was present at the last annual meeting of the missionaries at Constantinople, by Dr. Pomroy, and by several pastors of churches in our own land. A committee was then appointed to prepare a report upon the subject, consisting of Dr. H. B. Hooker, Dr. Albro, Dr. Palmer, Hon. J. C. Hubbell, Dr. Dutton, J. N. Stickney, Esq., and Rev. H. M. Storrs. This committee, on Thursday evening, presented the following report and resolutions, which were adopted:

The special committee on the claims of the Turkish nation beg leave to report as follows:

They cannot forbear an expression of the deep interest they have felt in that part of the missionary field which they have been called upon to review. In common with all who have listened to the report of your Prudential Committee, and the intensely interesting accounts of our brethren from that region, they have greatly rejoiced, and do gratefully recognize the abounding grace of God. They believe that, by a wonderful Providence, the door has, at last, been thrown wide open, and that free access has been given to the Turkish nation. They cannot forbear expressing the satisfaction they have felt, that God has led American Christian enterprise in this direction, furnishing it with so noble a field, and a field so greatly blessed, not only in the actual conversion of men, but as constantly opening new and inviting scenes of labor, and affording to the world so instructive a spectacle of missionary fidelity.

Your committee, after giving such attention as they have been able, to the subject referred to them, have united in embodying their result in the following resolutions:

1. *Resolved*, That we acknowledge, with humble thankfulness, the good hand of our God upon the missions of the Board in Turkey, as well in directing the missionaries to their respective fields of labor, as in giving them "the first fruits of his increase."

2. *Resolved*, That the unforeseen and surprising changes which the great Head of the Church is effecting in that land, call for an immediate enlargement of the missionary work.

3. *Resolved*, That herein the churches acting through this Board sustain a special responsibility; first, because God has been pleased to honor them above all others in this enterprise; secondly, because they have advantages above all others for its vigorous



prosecution; and thirdly, because, if they shall neglect it, there is reason to believe, not only that the work will be left undone, but that the ground already gained will be irrecoverably lost. Therefore,

4. *Resolved*, That the Prudential Committee be requested so to enlarge their plans and appropriations, that the gospel of Christ shall be fully preached in European Turkey as speedily as possible; while the work that has been so auspiciously begun in Asiatic Turkey shall be carried forward as God shall give them ability.

5. *Resolved*, That, considering that the recent openings in Turkey greatly enhance the importance of the education of young men and women, to co-operate in the work of evangelizing that country, the Prudential Committee be empowered to enlarge their system of education in harmony with the growing exigencies of the field.

6. *Resolved*, That in recommending such a policy, it is not the wish of the Board to slacken its efforts in other lands, but rather to increase them, believing that the triumph of Christ in Turkey will be for "the riches of the world."

7. *Resolved*, That the increasing wants of the Turkish and other missions of the Board be earnestly commended to all our friends and patrons, in the hope that, in view of the great events which are taking place in the world, they will first "give their own selves to the Lord" more unreservedly than ever, that so "the abundance of their joy may abound unto the riches of their liberality;" and thus their co-operation be more earnest and decided in the work of bringing all nations to sit at the Savior's feet.

#### *Resignation of Officers.*

On Thursday afternoon, Dr. Goodrich, chairman of the committee on New Members and Officers, communicated the following letters, from the Hon. Theodore Frelinghuysen and Chief Justice Williams, declining a reelection as President and Vice President of the Board.

*Providence, Sept. 10, 1857.*

To the Rev. Dr. Goodrich and others,  
Com. on Officers, &c., of the A. B. C. F. M.

Dear Brethren,—The recent action of the General Synod of the Reformed Protestant Dutch Church, of which I am an humble member, in deciding hereafter to conduct their Foreign Missions on their own distinct church organization, renders it becoming and proper for me to decline, as I hereby do, a nomination and choice to the office of President of your Board. The generous Christian confidence that first elected, and has long continued me in that place of distinguished honor, will be among the precious recollections of my life. With deep, personal regret, I part with you.

Most affectionately,

THEO. FRELINGHUYSEN.

*Providence, Sept. 8, 1857.*

To the Hon. Theodore Frelinghuysen,  
President of the American Board of  
Commissioners for Foreign Missions:

Dear Sir,—The office with which I have been honored, for a number of successive years, may naturally lead to the supposition that I may be considered a candidate at the ensuing annual election.

To remove any such impression, it may not be deemed improper for me to say, that having arrived to an age when I cannot expect often, if ever, to attend the future meetings of the Board, and being unwilling to hold an office the duties of which I cannot reasonably expect to discharge, I wish it to be understood, that I am not a candidate for office; and if Providence shall permit my future attendance, it will be only as a private member of the Board. However that may be, I shall ever remember with pleasure, and I hope with profit, my connection with this Board and its solemn services; and it will continue to command my sympathy and my prayers, while life remains.

With great respect, I am truly yours,

TH. S. WILLIAMS.

On motion of General Williams, the motion being put by himself, Hon. S. H. Walley, Dr. Bacon, and Chancellor Walworth, were appointed a committee to express the sense of the Board in response to these communications. They subsequently presented the following report and resolutions, which were adopted:

The committee appointed by this Board to draft resolutions expressive of the regret experienced by the Board, at the declinature of Hon. Theodore Frelinghuysen and Hon. Thomas S. Williams to be candidates for reelection to the offices which they severally held, and in response to their letters announcing their determination, have attended to the duty assigned them, and ask leave respectfully to report the accompanying resolutions.

*Resolved*, That in addition to the deep regret which this Board has experienced in the separation, not in feeling but in action, from our brethren of the Reformed Dutch Church, we feel that our trial is rendered more severe, and our regret more deep, by the fact, that in consequence of the sundering of these ties, we have also been compelled to relinquish our beloved presiding officer.

*Resolved*, That this Board have received with deep emotion, and unaffected grief, the communication from our late President in which he declines to be a candidate for re-nomination or re-election.

*Resolved*, That we cannot permit him to retire from an office which he has filled to such universal acceptance, for a period of



sixteen years, without an expression, not simply of regret at parting, but also of our high appreciation of the valuable services which he has rendered during his period of office.

*Resolved*, That in THEODORE FRELINGHUYSEN, we have found combined qualifications which singularly fitted him to preside over the deliberations of such a body—bringing to the discharge of his official duties, ripe experience in parliamentary rules and forms, promptness, accuracy and impartiality in the transaction of business, keen insight into character, tact and judgment in facilitating the despatch of business, uniform courtesy in his intercourse with all the members of the Board; wisely and happily blending mildness, and even gentleness, with unhesitating firmness and energy; one of whom we can safely say, we have not known his superior as a presiding officer; and combining with these peculiar qualifications for his station, warm-hearted piety and fervid eloquence.

*Resolved*, That we tender to Hon. Theodore Frelinghuysen, our cordial wishes that he may yet enjoy many years of usefulness and happiness, in his new field of honorable duty.

*Resolved*, That this Board also deeply regret the loss of their honored and esteemed Vice President, who has acceptably filled this station for the past sixteen years.

*Resolved*, That we tender to Hon. THOMAS S. WILLIAMS, our sincere and grateful acknowledgments, for the accuracy, courtesy, and impartiality, with which he has uniformly discharged the duties which have frequently devolved upon him during his term of office; and that he will carry with him to his voluntary retirement, our best wishes for his prolonged life and continued usefulness.

#### *New Members and Officers.*

The following persons were chosen a committee on New Members and Officers, viz: Dr. Goodrich, Judge Jessup, Dr. Pond, Hon. William J. Hubbard, John Kingsbury, Esq., Charles Mills, Esq., and Rev. T. A. Mills. This committee nominated the following persons for election as corporate members, who were accordingly elected.

Nathaniel Bouton, D. D., Concord, N. H.  
Alpheus Hardy, Esq., Boston, Ms.  
Amos D. Lockwood, Esq., Danielsonville, Ct.  
William E. Dodge, Esq., New York city.  
Matthias W. Baldwin, Philadelphia, Pa.  
T. P. Handy, Esq., Cleveland, Ohio.  
Truman M. Post, D. D., St. Louis, Mo.  
Rev. W. Henry Williams, Keokuk, Iowa.

The committee also nominated the follow-

ing persons as officers, who were duly chosen, for the ensuing year.

MARK HOPKINS, D. D., LL. D., *President*.  
Hon. WILLIAM JESSUP, LL. D., *Vice President*.

Hon. WILLIAM J. HUBBARD,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
Rev. AUGUSTUS C. THOMPSON,  
Hon. WILLIAM T. EUSTIS,  
Hon. JOHN AIKEN,  
HENRY HILL, Esq.,  
ASA D. SMITH, D. D.,  
WALTER S. GRIFFITH, Esq.,  
ALPHEUS HARDY, Esq.,

#### *Prudential Committee.*

RUFUS ANDERSON, D. D.,  
Rev. SELAH B. TREAT,  
SWAN L. POMEROY, D. D.,

#### *Corresponding Secretaries.*

Rev. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq., }  
Hon. SAMUEL H. WALLEY, } *Auditors.*

Dr. Hopkins took the chair at the opening of the meeting Thursday evening, and, after prayer and singing, addressed the Board, expressing the views and sentiments with which he accepted the office to which he had been elected, and also responding to the parting salutations of the brethren of the Reformed Dutch Church.

#### *Place and Preacher for next Meeting.*

The committee on the Place and Preacher for the next meeting consisted of Dr. Silas Aiken, Dr. G. W. Heacock, Rev. W. S. Taylor, Henry Hill, Esq., Rev. A. Montgomery, Rev. H. H. Northrop, and Rev. H. P. Arms. They recommended that the city of Detroit, Michigan, be the place; that Rev. George Shepard, D. D., be the preacher, and Rev. Robert W. Patterson, of Chicago, Illinois, his alternate. Their report was adopted.

#### *Resolutions.*

In addition to the various resolutions already given, in connection with different reports, the following were adopted by the Board:

*Resolved*, That the thanks of the Board be presented to the Rev. Dr. Thompson, for his sermon delivered Tuesday evening, and that he be requested to furnish a copy for publication.

*Resolved*, That the thanks of the Board be given to the families of different denominations in this city, for their Christian hos-

pitality and kindness to the members of the Board during this meeting.

*Resolved*, also, that the thanks of the Board be given to the Beneficent, the Central, the Richmond Street, and the High Street Congregational Churches and Societies, and to the Central Baptist Church and Society, for the use of their respective houses of worship; and also to the choirs of singers for their assistance in the devotional exercises.

#### *Devotional Services.*

The first session of each day of the meeting was opened by prayer; the Board being led Tuesday by Dr. Aiken, Wednesday by Dr. Wayland, Thursday by Dr. Hopkins, and Friday by Dr. Sweetser. At the opening of the evening meetings, also, prayer was offered, Wednesday by Dr. Wisner, and Thursday by Dr. Hawes; and on several other occasions, in connection with the business meetings, the divine blessing was sought and thanksgiving rendered. The audience was also many times relieved by singing.

The annual sermon, Tuesday evening, by Dr. Thompson, was from Matthew xxviii. 20: "And lo, I am with you always, even unto the end of the world." The preacher was assisted in the devotional services of the occasion by Dr. B. C. Taylor. Morning prayer meetings were held, before the commencement of the business meetings, Wednesday in the Beneficent church, and Thursday in the Central Baptist church; and in addition to the regular meetings at the Beneficent church, meetings for addresses were attended, Tuesday evening at the Central Baptist, Wednesday evening at the Central Congregational, and Thursday evening at the High Street Congregational churches. At these meetings addresses were delivered by several returned missionaries and others.

On Thursday afternoon, a very large number of the professed followers of Christ, probably near 3,000, commemorated his death at the sacramental table. Services were held at the same hour in the Beneficent and the Richmond Street Congregational churches; conducted at the former place by Dr. Ferris, Rev. Mr. Beadle, Dr. Heacock, Dr. Budington, Dr. Todd, and Rev. Frederick Monod, of Paris, France; and at the latter by Dr. Hopkins, Dr. Barstow, Dr. Goodrich, Rev. T. A. Mills, Dr. Schaffner, of Constantinople, and Dr. DeWitt. The last hour of the meeting on Friday morning, the business of the Board being finished, was given, as usual, to devotional services and parting addresses. It was an hour which many of those who were privileged to be present will not soon

forget. Prayer was offered by Dr. Bardwell, addresses were made by Mr. Grout from South Africa and Mr. Jessup from Syria, missionaries; by Dr. Pomroy and Mr. Wood, Secretaries of the Board; and by Mr. Clapp, of Providence, pastor of the church in whose house of worship the meetings had been held. The congregation united in singing the doxology:

"Praise God from whom all blessings flow,"

and Dr. Allen pronounced the benediction.

#### *Adjournment.*

The Board adjourned, to meet at Detroit, Michigan, on the Tuesday preceding the second Wednesday in September, 1858, at four o'clock in the afternoon.

Seldom, if ever, has one of the great convocations connected with the annual meeting of the Board brought together a larger number of the friends of Christ, or been attended with greater interest. The Providence Journal of September 12, says: "There have been in attendance more than two thousand strangers, and among them, missionaries from every continent on the globe, and many of the most distinguished men of our land, gathered from every profession and pursuit in life." The names of 82 corporate, and of 518 honorary members, were reported to the Assistant Recording Secretary. Many more, doubtless, were present. The hospitalities of the people of Providence, and the kindness and efficiency of the Committee of Arrangements there, were largely tested, and nobly was the trial met.

The meeting was one of entire harmony. For a time, it seemed as if there might be serious difference of opinion with reference to the propriety of securing a fund for disabled missionaries and missionary children; but when, at the close of the debate, resolutions were introduced as a substitute for those reported by the committee, they were passed with no dissenting voice, and it is believed, with very little dissenting feeling. The Treasurer's report, communicating the cheering facts,—that the former debt was wholly paid, that the increased expenditures of the year had been almost wholly provided for by ordinary receipts, that the children had responded with so great liberality to the call for means to build a vessel, and that the whole income of the Board for the year had been greater than for any previous year, gave occasion for many grateful congratulations in public and in private. The eminently kind, fraternal, and Christian spirit which characterized all the proceedings connected

with the withdrawal of the Reformed Dutch Church from its connection with the Board, and the consequent resignation of his office by the President of the Board, did much to impart deep and tender interest to the whole occasion. And the facts which were brought distinctly forward, respecting the wants of different missions and mission fields,

and specially respecting Turkey, Asiatic and European—what God has done and is doing there, and what he is calling his people to do—deepened in many minds the conviction, that in this work our course must still be onward, and, it may be hoped, moved many hearts to renewed consecration.

## INTELLIGENCE FROM THE MISSIONS.

### Sandwich Islands.

#### ANNUAL REPORT.

The Hawaiian Evangelical Association held its annual meeting at Honolulu, in May. In their general letter, the brethren first express their gratitude in view of the fact that they still live. "Though signs of a coming change are thickly budding and blossoming upon us, yet most of those who were in the field a year ago, are still permitted to labor actively in the vineyard of our Lord." They were, however, pained to report the fact, that two of the females connected with the band of laborers there, Mrs. Clark and Mrs. Rogers, were suffering from disease and apparently drawing near the close of their earthly pilgrimage. Mr. and Mrs. Wilcox had been afflicted within the year by the death of a child. They then look upon the way in which the Lord has led the mission since it was first established, and compare the present with the past.

#### *Fathers and Mothers Departed.*

When we review the period of thirty-seven years, and then cast our eyes around upon the scenes in which now we move, we are astonished at the changes which have transpired. Some of these changes we contemplate with a tender solemnity, others with a joyful admiration. "The fathers, where are they?" Most of the faithful, the beloved and revered pioneers in our work, have been called from this field of trial and tears to their great reward. Many also of their successors and co-workers, who entered the vineyard at the sixth and ninth hours, have rested from their labors and received their promised crowns. They sowed in tears, they reap in joy. The seed which

they scattered weeping, has been gathered in golden sheaves and shouted home with rejoicing. Where are Whitney, and Richards, and Chamberlain, and Dibble, and Ticknor? And where are many of the mothers in our Israel—the gentle, the patient, the praying, the self-sacrificing daughters of Zion, who knew no will and no work but the will and the work of God, and whose love to the Redeemer's cause was deathless? True "sisters of charity," they have done what they could, and, like the Mary who anointed her Savior, they enjoy the approving smiles of their Lord.

#### *Changes and Progress.*

But our view is not confined to friends who have passed away. We look upon scenes which now surround us, and as we contrast the present with the not remote past, we are filled with admiration and gratitude in view of the wonders God has wrought for this people. Every where, and in all things, we see marks of progress unmistakable to every intelligent and candid observer. Instead of troops of idle, naked and noisy savages, every where gazing upon us, we are now surrounded by well-clad, quiet, intelligent and self-possessed multitudes, who feel the dignity of men. Instead of squalid poverty we see competence, abundance, and sometimes luxury. Instead of brutal howlings and dark orgies, we hear the songs of Zion and the supplications of saints. The little dirty kennel, dingy with smoke, from which the light of the sun was nearly excluded, has, in numerous cases, given place to

the neat cottage or the commodious dwelling of wood or stone, well provided with the furniture of the civilized. All this is true in instances too numerous for specification, yet we would not be understood to affirm that it is true of the masses. While in general, progress is most evident, and marked by many prominent and striking indices, there are still many, as in all lands, who are too indolent, too ignorant or too vicious, to put forth the efforts necessary to the improvement of their condition.

Our harbors, whose waters were once disturbed only by the dip of the paddle and the rippling wake of the canoe, now bear on their bosoms hundreds of noble ships, from whose masts wave the flags of the mightiest nations. Our strands, where once the naked native stretched himself like the seal and the sea-elephant, are now occupied with piers and wharves, and animated with the stir and the din of commerce. Our towns are rising, and our roads improving. Agriculture and industry are awakening attention and assuming increasing importance. Our government, in its legislative, executive and judiciary departments, has assumed organic form and symmetry, and is moving harmoniously and efficiently on in the discharge of its manifold functions. Our schools are sustained. Our islands are being dotted over with improved church edifices. The artisan is abroad. Law is supreme; order prevails; protection of all human rights is nearly complete; there is little suffering or complaining in the land; shocking crimes are rare, and it may be doubted whether the sun shines on a more peaceful and happy people. All this, and more, has, through the grace of God, been accomplished during the last thirty-seven years, for a nation of naked and brutal savages; and for all this we do and will praise the Lord.

The social state of the people improves from year to year; and it is a fact, and a remarkable one, that life, lib-

erty, character, and the avails of industry, enterprise and genius, are no where on earth more safe than in this land. A great degree of freedom and independence is enjoyed by the people. Foreigners of all nations are kindly received, and all their rights, personal, social, civil and religious, are respected. No resident and no subject, who conducts himself uprightly and discreetly, has just cause to complain that his rights are invaded.

#### *Schools—Churches.*

No report of schools is furnished, the general letter simply stating that most of them have been conducted with a good degree of efficiency during the year, and that schools for teaching the English language have been most popular, in some instances serving to diminish the interest in vernacular schools. Respecting the churches the following language is used.

As to the spiritual state of the Hawaiian churches, we have much over which to rejoice and much for which we should mourn. There has been no general outpouring of the Spirit upon our people, no great spiritual movement affecting the masses, during the year. There have been, however, gentle showers of grace, which have distilled like the small rain and the dew upon some portions of this vineyard. Numbers have been hopefully born again, and several hundreds have been added to the churches. In some portions of the field there have been coldness, worldliness, and wanderings from the path of peace. Generally, however, the churches have maintained an orderly walk, and preserved the spirit of unity in the bonds of peace. Our labors in preaching have been unabated, and God has not left us without tokens of his favor. At the present time there is more than usual interest in the churches of Honolulu, both native and foreign. Religious meetings are frequent and well attended. Many seem unusually candid and approachable on spiritual subjects, many are tender and susceptible, and some are

hoping in Christ. Never, before, has the foreign community of Honolulu been in so interesting a state.

At other points, also, of the islands, foreign residents have been remarkably attentive to preaching, respectful to-

wards Christians, candid and tender when addressed on the subject of personal religion, and, in some instances, as we trust, truly born of God.

The following table presents the statistics of the churches for the year.

STATIONS.	Whole No. on profession.	Whole No. on certificate.	Past year on profession.	Past year on certificate.	Whole No. dismissed.	Dismissed the past year.	Total deceased.	Died past year.	Excluded past yr.	Remain- ing ex- cluded.	Whole No. in regular standing.	Whole No. of children bap- tized.	Baptized past year.
<b>HAWAII—</b>													
Hilo, . . . . .	11,073	567	105	98	761	14	5,268	171	99	359	5,235	3,256	65
Waimea, . . . . .	6,649	566	114	96	1,373	98	2,114	39	4		1,999	1,566	35
Kohala, . . . . .	2,057	700	6	6	412	90	916	35	97	426	1,013	1,130	56
Kailua, . . . . .	3,008	324	263	6	672	9	833	99	39	38	1,784	2,375	81
Kealahou, . . . . .			34	4				13	14		1,115		45
Kau, . . . . .			8			10		7	23		900		16
<b>MADI—</b>													
Hana, . . . . .			401	1		7			14		1,560		115
Waikuku, . . . . .			1						10		964		23
Lahaina, . . . . .			2	8	9				3	2	36		1
Lahaina, . . . . .	1,362	386	91	8	286	3	535	5			1,366		24
<b>MOLOKAI, . . . . .</b>	1,865	55	99		44	10	421	36	145	207	1,149		17
<b>OAHU—</b>													
Honolulu, 1st, . . . . .	3,707	683		16	478	10	1,451	73	57		2,193	876	30
Honolulu, 2d, . . . . .	2,350	750	15	49	437	9	1,363	54	59		717	727	6
Ewa, . . . . .	2,394	11			355	3	880	6	7	650	396	773	8
Waianae, . . . . .	538						204	3	9		235		
Waiailua, . . . . .	991	106	3	11	371		245	11	96	56	385	767	3
Hanalei, . . . . .	492	27	14		70		210	7	12		313	146	9
Kaneohe, . . . . .	836	82	18	5	37	6	296	11	26		480	226	5
<b>KAUAI—</b>													
Waimea, . . . . .	748	114	53	7	108	9	210	15	11		574	398	23
Koloa, . . . . .	530	326	13	16	67	3	192	32	11	99	428	987	13
Waiohi, . . . . .	656	125	1	2	51	2	196	6	90	36	508	223	10
<b>Total, . . . . .</b>	39,236	4,831	1,167	183	5,514	136	15,354	534	509	1,806	21,943	14,545	585

Amount of contributions in cash, as reported, \$32,580.

#### Building Churches—Benevolence.

Scarcely any feature so distinctly marks our Hawaiian churches as their zeal in the erection of houses for public worship. These houses are thickly stud- ding the land. They rise before the traveler in every district and in nearly every village of the kingdom. They are as way-marks, or mile-stones, along the roads, and like light-houses along the shores. In few countries will the school-house, and the houses of prayer, be found so numerous in proportion to the population. And if such buildings do not indicate piety and intelligence in the people, they do at least show their re- spect for the light which is offered them, while they give promise of an increase

of that light. And not only are houses of worship multiplying here, they are also being greatly improved in material, construction, convenience and appear- ance. Edifices of wood and stone, with doors, windows, floors, seats, desks, etc., are rapidly superseding the rude syn- agogues of thatch, without floor, seats, doors or windows. It is cheering to see the time, the toil, and the money so cheerfully bestowed on houses for the worship of Jehovah.

As a people, we also think the Ha- waiians not the least in works of bene- ficence. Never have we known churches giving so large a portion of their pos- sessions to the Lord as the Hawaiian. With careful teaching on this subject,



they give cheerfully, often joyfully, according to their power, "yea and beyond their power." We have, it is true, the careless, the covetous, and the reckless among us; those who will withhold good from them to whom it is due, and those who will squander all their income upon their lusts. But it is as true, that multitudes of our people give freely and often out of their deep poverty. They are also learning their obligations to support their own pastors, and some of the churches do well in this respect. But they need much patient instruction on this subject.

It is also stated, that a healthful missionary spirit still prevails, and that many candidates hold themselves ready to go to "regions beyond." The whole amount contributed for religious and benevolent objects during the year, is reported as \$22,580.

### Ceylon Mission.

#### OODOOVILLE BOARDING SCHOOL.

FORWARDING another descriptive catalogue (see opposite page) of the pupils in this school, for the year ending in May last, Mr. Spaulding writes as follows:

In my last annual report of the female boarding school, (June 1, 1856,) I gave an account of the class (15 in number) which left the previous May. They were the last admitted to the school on the original plan of receiving a dowry of £4 10s. should they marry with the approbation of the mission. No new light has been thrown on their course which will enable me to give an opinion. Eleven are still unmarried; three are with us, two teaching in the school and one employed in the domestic department; eight are with their parents or friends, and in a few cases their situation is exceedingly trying.

The class taken in 1848 was received on condition that no dowry should be given. This has been our first class (sixteen in number) for the past year, as you will perceive by the catalogue. Two of them left in September, 1856, Emily

M. J. Rockwood at the request of her father, and Mary L. Backus because of the expiration of the term (six years) for which she was taken. She entered the school in 1850, and, being in advance of the class then received, joined the one of 1848. The other fourteen left us on the 18th of May, a few days since. All but two are members of our church. It is a class of more than ordinary promise. Three of the four not marked as belonging to the church go home to their Christian fathers or mothers, and of them all we can say, They are not far from the kingdom of heaven; perhaps in it. No one is retained because she has no refuge in her home; yet some will find it exceedingly difficult, if not impossible, to secure time or place for reading the Bible and for private devotions.

Nine of those in the second class, who were taken in 1850, viz., Mary Wilson Adams, Mary S. Latimer, Margaretta A. Levins, Mary S. Lovell, Sarah D. Lockwood, Mary A. Odiome, Elizabeth W. Osgood, Isabella Borland Ripley, and Jane L. Wadsworth, left in September last, according to the conditions specified when they were taken, that they should remain only six years. One, Phebe Cummings, though a church member, was dismissed for breaking the rules of the school. The other four, Amelia F. Dyer, Philena S. Forbes, Anna D. L. Cornelius, and Lucy A. D. Lawrence, are still in the school, and with a selection from pupils in the third class will now form our first class.

Most of our third class were taken in 1852, and all on condition of paying in part for their support. The resolution of the mission, dated April 13, 1852, was "to take a class of fourteen for the term of six years, five to pay forty-two cents and five twenty-nine cents a month, and four to be received on charity." The class, as you now see it, has eighteen pupils, most of them born in 1843; average age thirteen and one-half years. I mention the ages of the pupils because some very extravagant statements have



## Descriptive Catalogue.

Names.	Parish.	Born.	Admitted.	Parentage.	Religious character.
FIRST CLASS.*					
Mary L. Backus,	Batticotta,	1842	1850	Christian,	Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member.
Margaret A. Baker,	Panditeripo,	1837	1848	Christian,	
Maria Newton Clay,	Manepy,	1839	1848	Christian,	
Maria Dauchy,	Batticotta,	1840	1848	Heathen,	
Sarah L. Dodd,	Oodooville,	1838	1848	Father Christian,	
Sarah Hare,	Manepy,	1841	1848	Heathen,	
Rebecca Howard,	Tillipally,	1839	1848	Heathen,	
Elizabeth G. King,	Manepy,	1839	1848	Father Christian,	
Susan B. Kittridge,	Oodooville,	1839	1848	Heathen,	
Catharine A. D. Lawrence,	Varany,	1839	1848	Christian,	
Mary D. Mather,	Batticotta,	1841	1848	Father Christian,	
Edna S. Newell,	Oodooville,	1838	1848	Heathen,	
Harriet Dutton Payson,	Manepy,	1839	1848	Christian,	
Mary A. Morrill Raymond,	Manepy,	1840	1848	Christian,	
Julia M. Ridgely,	Batticotta,	1841	1848	Heathen,	
Emily M. J. Rockwood,	Mallagam,	1841	1848	Christian,	
SECOND CLASS.					
Mary Wilson Adams,	Manepy,	1844	1850	Christian,	Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member.
Amelia F. Dyer,	Batticotta,	1843	1852	Heathen,	
Philena S. Fobes,	Batticotta,	1844	1849	Father Christian,	
Anna D. L. Cornelius,	Batticotta,	1842	1852	Christian,	
Phoebe Cummings,	Vaierny,	1840	1850	Heathen,	
Mary Cleves Latimer,	Panditeripo,	1842	1850	Christian,	
Lucy A. D. Lawrence,	Varany,	1843	1852	Christian,	
Margaretta A. Levins,	Tillipally,	1840	1850	Christian,	
Sarah D. Lockwood,	Manepy,	1842	1850	Father Christian,	
Mary Severance Lovell,	Panditeripo,	1841	1850	Christian,	
Mary A. Odiorne,	Karadive,	1841	1850	Heathen,	
Elizabeth G. W. Osgood,	Tillipally,	1842	1850	Christian,	
Isabella Borland Ripley,	Mallagam,	1842	1850	Christian,	
Jane L. Wadsworth,	Oodooville,	1841	1850	Father Christian,	
THIRD CLASS.					
Emily C. Backus,	Batticotta,	1845	1854	Christian,	Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member.
Jane E. Black Danvers,	Panditeripo,	1843	1852	Christian,	
Mary Davis,	Manepy,	1843	1852	Father Christian,	
Anna A. Duffield,	Oodooville,	1843	1852	Heathen,	
Maria H. Cooke Dwight,	Oodooville,	1842	1852	Christian,	
Mary Smith Emerson,	Chavagacherry,	1844	1854	Christian,	
Rebecca M. Fiske,	Batticotta,	1844	1853	Heathen,	
Elvira C. Homer,	Manepy,	1845	1854	Christian,	
Sarah Johnson,	Chavagacherry,	1842	1852	Heathen,	
Amelia D. Lockwood,	Jaffna,	1843	1853	Heathen,	
Elizabeth E. Clemm Lord,	Tillipally,	1843	1852	Christian,	
Eunice S. Payson,	Manepy,	1842	1854	Christian,	
Abigail Purviance,	Manepy,	1844	1853	Heathen,	
Margaret Purviance,	Poongoodootive,	1843	1852	Heathen,	
Anna Ross,	Kaits,	1844	1852	Roman Catholic,	
Mary A. A. White,	Madura,	1844	1853	Christian,	
Emily E. White,	Tillipally,	1844	1854	Christian,	
Eliza Drew White,	Tillipally,	1845	1854	Christian,	
FOURTH CLASS.					
Margaret Adams,	Atchevaly,	1842	1856	Christian,	Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member. Church member.
Louisa Jacob,	Oodooville,	1843	1856	Father Christian,	
Mary Brend,	Panditeripo,	1845	1856	Christian,	
Maria Foreman,	Panditeripo,	1843	1856	Christian,	
Maria Hawes,	Mallagam,	1845	1856	Mother Christian,	
Ann F. Levins,	Coran,	1844	1856	Christian,	
Catharine Merrill,	Manepy,	1845	1856	Mother Christian,	
Sarah Miller,	Mallagam,	1845	1856	Christian,	
Sarah Osgood,	Tillipally,	1844	1856	Christian,	
Mary Scott,	Batticotta,	1845	1856	Christian,	
Ann Strong,	Manepy,	1845	1856	Christian,	
Phoebe W. Joseph,	Oodooville,	1843	1856	Father Christian,	
Rebecca Cornelius,	Karadive,	1843	1856	Christian,	
Nogamutto,	Chavagacherry,	1845	1856	Heathen,	

\* This class was taken April 30, 1848, on condition that no dower is to be given. Left May 18, 1857.

been made, about the thousands of pupils educated in Ceylon and the units of pupils converted. In our village schools the average age is from six to ten. In common village or district schools in

America, how many of this age are received into the churches, though surrounded by every Christian influence?

The fourth class, fourteen in number, taken in October last, are to remain five

years, and receive no dowry. Average age about twelve and one-half years. These were all baptized children, but on the failure of one, a heathen child from Chavagacherry was taken in her place. Our whole present number of pupils is therefore thirty-six. Twelve, in the first class, which has just left us, were all the church members we had in the school. Among the thirty-six remaining, there is not one who has made a public profession of faith in Christ.

The situation of the nine who left last September, and of the sixteen who left May 18, will, with three or four exceptions, be somewhat favorable, as most of them have Christian parents, or near relatives, who will be a protection to them. After all, our friends and patrons in America can have but a very faint idea of the trials into which many of these children are thrown, and I ask the special prayers of their benefactors for them, at this trying season. Their names must still be precious to many a mother, or bereaved father, or little missionary circle, or mite society; and will still form sympathizing wires through which to convey to the mercy-seat the aspirations of a benevolent heart, or emotions of fervent gratitude for the privilege of giving two mites for the salvation of a heathen child.

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### Madras Mission.—India.

LETTER FROM MR. HURD, JUNE 24, 1857.

#### *Prospects of English Mission Schools.*

MR. HURD remarks, that his missionary labor as yet presents little that is interesting, except to one who is engaged in the work. The school, which he says engrosses all his strength and time, is about as it has been; although, "the present month, there has been a falling off in the number of pupils, which may be attributed to several causes." The number on the roll list for the month was one hundred and twelve. Having spoken of the reasons for the falling off—some pupils going into government schools, some into government service, and some attending a great feast held in June—Mr. Hurd proceeds to say:

New difficulties have arisen in conducting mission English schools in Madras. We are finding greater difficulty in getting a large class of young men, and also in keeping the young men who have laid the foundation of an English education in our schools. Many of our best scholars have gone into the government school, because it is a well-known fact, that a young man who comes from a government school, with a certificate from the head master, has a much fairer prospect of government employ, than a mission student with equal qualifications. This fact is telling more or less upon my mission school in Madras. It is presenting a serious difficulty, so much so as to engage the attention of the missionary conference. The study of the Bible, with these young men, is becoming more a matter of form, as a necessary evil, than it was formerly. It seems to me that there is less attention to the teaching of the Word, in my school, while there is evidently more vigorous application to secular branches of study than formerly. At least from two and a half to three hours each day are spent in teaching the word of God, and yet, it appears to me, there has been a growing indifference to instruction as to the way of life. There is at times much seriousness in my own class, and I trust the truth may have been permanently lodged in some hearts, but there is no coming out and taking sides with the Savior.

I do not, however, feel disposed to write very fully respecting the growing obstacles in the way of making an English school an efficient means of leading souls to Christ. That difficulties are springing up of this nature, I fully believe; and they are such as scarcely existed three years ago. Government is dotting the whole land with school-houses, where an education is given either in English or the vernacular. We cannot think of competing with the government in this educational movement, and I think the time is not far distant, when the large educational Institutions

conducted by missionaries must undergo important modifications. What these modifications will be, we can scarcely tell. The senior missionaries of most of the societies in Madras are now members of the senate of the University, recently established in Madras by government, for giving degrees. I regard such a connection as likely, in time, materially to affect the missionary character of the schools.

His vernacular schools, Mr. Hurd says, are as usual; but he does not regard them as of great value.

#### *The Church—Inquirers.*

In church matters, we are moving along at our usual pace. There is very much to deplore, yet we are not without the presence of gleams of light and beauty. The young man whom I admitted some months since, continues to give me great satisfaction by his sincere and consistent Christian life. Not long since, he was poisoned by some of his friends. For three and a half hours he was perfectly insensible; but he recovered, without any serious injury to his health. He has stood firm amidst all trials. I have now seven inquirers, none of them from the English school. Some seem to be truly seeking the pearl of great price, for its intrinsic value. In the case of others, there is yet doubt as to the motives which influence them.

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#### *Madura Mission.—India.*

##### *DINDIGUL.*

LETTER FROM MR. WEBB, MAY 30, 1857.

On the 13th of January, Mr. Webb returned from Madura, where he had been to attend the annual meeting of the mission, and on the 16th of the same month he "started on a tour through the Christian village congregations in the region of Pulney." On the following Sabbath, he administered the Lord's supper to nineteen individuals. At the same time, it was found necessary to suspend two members of the church. He writes: "I found, on this visit, that quite a number of those catechumens, respecting whom I

have entertained good hope, had gone away, and were walking no more with us. The school at Manúr having decreased in numbers, the school-master was dismissed, and the catechist required to teach the children who remained. I returned home confirmed in the conviction, which I have long entertained and often urged, that that station cannot be efficiently or satisfactorily superintended by the missionary residing in Dindigul. To preserve these congregations from gradual declension, a missionary must be stationed among them. This arrangement becomes more and more urgent as the work in and around Dindigul advances, and consequently claims more and more of the time and thought of the missionary residing here."

#### *Village School-masters.*

Mr. Webb refers to "the inefficient character of the village schools," as a subject to which the attention of the mission was directed at its annual meeting, and to their need of more intelligent and properly trained masters. "As the training of school teachers had for several years been a subject to which the attention of government, as well as that of a number of private gentlemen interested in the education of the natives, had been directed, I was requested by the mission to obtain, through correspondence, such information respecting the plans adopted as might guide them in their future course." The result of this correspondence was an offer by I. Murdoch, Esq., formerly, for five years, employed by the Ceylon Government as their Superintendent of Normal Schools, to visit the mission, and spend a month communicating whatever information might be needed on this subject. This offer was thankfully accepted by the mission, and Mr. Murdoch visited Dindigul in February, "where a class of more than thirty young men, engaged as catechists and school-masters in the different stations of the mission, was assembled to receive his instructions." "The subject," Mr. Webb says, "will come before the mission again at their meeting in June; and I trust we shall soon be prepared to lay before the committee, for their approval, a definite plan for the systematic instruction and training of our village school-masters."

#### *A Communion Season—Preaching.*

On Sunday, February 8, the Lord's supper was administered in Dindigul to eighty-five persons, nearly seventy of whom were connected with this church. On this occasion, seven persons were

admitted, for the first time, to the privileges of the church; and five, who had been suspended for refusing to renounce caste distinctions, were restored to full communion. On the day preceding, ninety persons had united in partaking of a feast, which they had prepared at my suggestion, to manifest their Christian union and love. The arrangements were all made with great cheerfulness by the members themselves, and were of such a character as to satisfy me that their object was to exclude the spirit of caste. More than half of those who partook of that feast had renounced distinctions in which they had once prided themselves. Eight men, heads of high caste families, who were candidates for admission to the church, requested permission to give this evidence of their sincerity; and five persons, who had for more than two years been suspended for refusing to submit to the caste test, accepted our invitation on this occasion. Of the seven individuals received the next day for the first time, five were connected with caste and two with pariah families.

During the past six months, I have continued to preach in the town and the neighboring villages. Forty different villages, within three miles of the town, have been visited, on moonlight evenings, by myself and the catechists, and some of them several times. I find these moonlight evenings the most favorable seasons for meeting the people. They are then at leisure to sit quietly, and the evening hour is favorable in many other respects.

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#### Northern Armenian Mission.—Turkey.

##### KHARPOOT.

LETTER FROM MR. DUNMORE, JUNE 18, 1857.

IN a letter published in the last number of the Herald, dated April 22, Mr. Dunmore mentioned that he had, at the repeated and earnest request of the people at Haboosi, secured a room there for chapel and school,

"and promised to send a man to teach them and their children." In this letter, he describes an excursion which he recently made to that place. "Bedros," he says, "one of our best native brethren, is laboring there, having given up a lucrative business in the city, and entered the service of the station at a pecuniary sacrifice. At present he leaves his family in the city, and takes such coarse fare as he can get at the village, really practicing self-denial; and the Lord has blessed him for it."

#### Encouragement at Haboosi.

The following extracts make it apparent, that there is much encouragement for missionary labor at this newly occupied position.

I arrived at Haboosi about noon, and found Bedros asleep. He assured me that he had scarcely had three consecutive hours of sleep, since he came to the village. Immediately on his arrival, the people gathered about him for instruction; and though it is the busy season with them, all being farmers, they throng our chapel day and night. They go to their work early in the morning, but spend nearly the whole night with him, searching the Scriptures; and many call in during the day, as they come from the fields. One night, when another helper was there, the people continued their inquiries till the dawn of day; then slept an hour, and went to their work.

I assured them that they would make both themselves and Bedros sick by such a course; and I advised them to retire, after spending three or four hours at the chapel. But they replied, "We have never heard the truth till now; and since we have had a taste of it, we cannot sleep. We labor all the day for the body, and we must spend the night in reading the Bible, or in hearing it read. We are tough, and can endure it; and as for brother Bedros, if he falls sick, you must send us another man. We must have the gospel." In vain did I assure them that another man could not be had; I was compelled to let them have their own way. Bedros has been obliged to send for his little son to help him; who, though less than ten years old, after two

years in our school, has such a knowledge of Scripture, and is such a champion in discussion, that priests and vartabeds flee before him.

#### *Individuals Reformed.*

One leading man of the village, the owner of our chapel, who has been for many years "a hard drinker," and a very wicked man, has abandoned his cups, and substituted the Bible for them. Another, who has been the most notoriously profane person in the place, has ceased to use profane language, has bought a primer, and is now learning to read. He carries his primer with him, reads it in the house and in the field, and takes a lesson morning and evening, and whenever he can seize a few moments to spend with Bedros during the day. His former associates do their utmost to provoke him to profanity, by throwing dirt on his head, and otherwise annoying him; but he says, "By the grace of Christ I shall no more be guilty of that sin. I did not know before that it was a sin; for priests and vartabeds are our teachers and patterns." Another, who at first was a bitter opponent, and (as he says) "wanted to kill" our native helper, is now a fast friend. He can read well, and he improves every moment that he can get in the study of God's word. There are also four young men, entirely blind, Elijah, Daniel, Mark and Harootoon, whose eyes Christ has opened to see wonderful things out of his law. They have good minds, and are apparently men of faith.

#### *An opposing Vartabed.*

During the Sabbath that I spent at Habosai, we had more than one hundred persons at the chapel, coming and going, from morning till night. About noon a company of priests came in. They informed us that Garabed Vartabed had arrived, and, hearing that I was there, told them to drive me out of the village. They replied, "That we cannot do. If you can do it, let us see you about it."

They pressed me to go and hold a controversy with him, saying that they would demand that he either prove us to be deceivers, or leave the town himself. They first invited him, at my request, to come to our room. This he refused to do, of course. They then demanded that he should invite me to his room, or at least assent to my going. This he finally did, and we went, Bedros taking our great Armenian Bible under his arm. The Vartabed at first denied having assented to our coming; but the lie was cast in his teeth by the company who came to inform us. He utterly refused to have the Bible opened or read in his presence, saying that he did not acknowledge its authority. He soon fell into a great rage, and stormed furiously. Bedros, who by the way is a relative of his, and has drunk many a gallon of wine with him, proved more than a match for the raving ecclesiastic; and after some loud talk on both sides, Bedros keeping perfectly cool, we left at the earnest entreaties of several present, who were ashamed of their Vartabed, the mass going with us, while a few adhered to their blind guide.

#### *His Plans frustrated.*

Immediately after we left, the Vartabed, finding his flock scattered and passing out of his hands, resorted to the following remedy. A school must be opened to save the children from the Protestants. But such a thing the villagers had never known, though they had long wished for it. The Vartabed showed his liberality by employing a teacher himself, giving his note for the annual sum of three hundred piastres and ten measures of wheat, equal to about twenty-five dollars. The young man employed was partially enlightened, and proved too shrewd for the Vartabed. About an hour after the paper was given, and the Vartabed had left for his monastery, the young man began to reason in this wise: "The Vartabed is an irresponsible man; and who knows where he may be to-morrow?



If the villagers will become his security for the payment of the note, I will teach their children, and not otherwise." As no one would become security for the Vartabed, the young man went about his business. Some of the villagers, of their own accord, use 1 Cor. iii. 13, as a text in preaching to their priests. Though their exegesis is quite original, no one can accuse them of a dangerous heresy. They say to their priests, "The gospel declares that every man's work shall be tried by fire. Now bring your pictures, your crosses, your old bones of the saints, and the holy oil; if they stand fire, we will worship them; but if they burn, it will be manifest that they are *bosh*, and that you are deceivers." It need not be added that the priests have not yet ventured to apply the fiery ordeal, and the people are fast turning to the worship of the living God and his Son our Savior.

#### *Another Excursion.*

Mr. Dunmore next describes a tour which he made early in June with two native brethren. Having arrived at Todum, they were welcomed by a Protestant family. During the evening, about thirty persons assembled at their lodgings for religious inquiry and friendly conversation. "The next morning being the Sabbath," Mr. Dunmore says, "we went to their church, and I preached to an audience of about two hundred from Matthew v. 8. About noon I preached again at our room, from John xv. 9, there being between sixty and seventy persons present. During the day a large number called, for religious inquiry and discussion. The people are anxious to have a school and a Protestant preacher in their village, and it is very desirable that we take possession at once."

Next morning our friends went to another village, some three miles distant. "Most of the people," Mr. Dunmore writes, "were in the fields. A few called during the day, and a priest spent a long time with us, searching the Scriptures, and went away pretty thoroughly convinced. At evening I preached at their church, to an audience of nearly or quite two hundred, from John vi. 35. Though all were weary after a long day's toil in the hot sun, a few spent the evening with us, and continued their inquiries till a late hour."

On the following day the party rode to

Khókh, and were lodged in the church. They spent most of the day in going from shop to shop, conversing with both Armenians and Turks, all of whom were ready to listen. "It amazes the Armenians," Mr. Dunmore continues, "that we dare deny that Mohammed is a true prophet, and preach Christ to Moslems. At evening I preached in their church, to an audience of between one and two hundred, from Matt. x. 33. The evening was spent in spirited discussions, between thirty and forty persons being present. Their school teacher was their champion, and exhausted himself mainly in defence of holy oil. The grand argument in its support is, that at Etchmiadzin their Catholics makes it boil without fire or the application of heat! But, to their great surprise and satisfaction, this argument was met by the use of a little soda and acid, which I always carry with me; and thus the great question which had occupied nearly the whole evening, and could not be disposed of by the Bible, was suddenly settled by cold water, acid and soda; and the teacher was left alone in the dark, and without oil in his vessel."

Returning homeward, Mr. Dunmore preached in the church at Garmela to a small but attentive audience, and found more encouragement than he expected in a village which has been "regarded as among the least hopeful." Indeed, he was agreeably disappointed wherever he went, "especially to find the people more ready to have me preach in their churches than at first. This I did not hope for." It was hardly to be expected, however, that the Patriarch would assent, even tacitly, to such an innovation. "This state of things," Mr. Dunmore says, "will not probably long continue; since a new Vartabed, just from Constantinople, has arrived with great pomp and (he says) with authority to keep us out of their churches."

#### *Ali Gako.*

Mr. Dunmore again refers, briefly, to a personage, who has awakened not a little interest in his behalf among the friends of missions.

About a month since Ali Gako, the so called Protestant Koordish chief, spent several days at my house, with a number of his people. He appears to be the same mild man as when I first saw him; and he is still desirous of spiritual instruction. He is anxious to have a school established in his region; but he knows full well that without protection

from the government such a thing is impossible. Indeed, to present this request, and consult me in regard to the future prospects for the protection of Protestants, was his main business here. Painful as it was, I could give him no encouragement; and was obliged again to send him away empty. Both he and his men, some ten or twelve in number, attended our chapel services while here, visited the schools, and manifested a lively interest in them.

Ali Gako's servant really seems to be a renewed man; and Garabed, who has spent the past winter in the midst of them, thinks him a true Christian. Mus-to (for that is his current name) is about thirty years of age; and he was at first a bitter opposer of the gospel, as he himself testifies. He said to me, "When Garabed first came preaching to us, I wanted to kill him; but now I want to hear him all the time, and know no other guide than the Bible."

A rich Turk one day sent his servant to say to Ali Gako, while he was at the market, "Why do you go to an infidel's house? Are there no Moslem houses left that you can put up at?" He replied, "Go and say to your master for me, that the greatest infidels are the Moslems themselves. Who of them will open his door to a poor man and feed him?"

### Recent Intelligence.

GABOON.—Writing on the 14th of May, Mr. Walker says:

A circumstance has just come to light which I fear will suspend our school at Nombaba, and excommunicate the teacher from the church, though all the charges against him are not yet proved. But we have to speak of mercies and encouragements. Mr. Preston writes me from Nengenge: "The five, whom I now call converts, are walking as becometh the gospel, and afford me much satisfaction." There are five also of the boys at Baraka, who, we hope, are walking in the truth. They are all boys of good promise, and we *hope* that they are Christians truly, (as, indeed, we have always hoped of those who have been received to the church,) but I tremble for all. The evidence now is good, and how long shall we keep them on probation? The cases of which Mr. Preston writes, are now of two months' standing,

and those here of about the same. The cases of conversion at Nengenge were marked and peculiar. The individuals seemed to have been born again, and were alive; and they have apparently lived and grown since. Those with me have not exhibited so marked a change, but they seem to be growing in grace. As compared with some times which I have known here, all the boys in my yard seem to live in the fear of God, though I do not know that any of them are under religious impressions, except the five mentioned. Their influence is very salutary upon all the others, and we trust that this may be only the first drop of a plentiful rain of righteousness. We thank God and take courage for what we have seen.

Writing again on the 16th of June, he says:

In regard to those whom we have hoped were converts here, we see no reason to doubt, except what arises from the wavering instability of the people and the numerous cases of defection which have occurred. The case of our Nomba teacher, to which I alluded in my last, is a sad and discouraging one. Like all the rest, denying and inventing all manner of lies until the proof is overwhelming, he then confesses the whole, and invents other lies to explain away the first. In such cases our hearts sink, and we distrust every one. The people are all weak as water. Principle is all afloat; or what principles are fixed are heathenish, and almost ineradicable. Men who we supposed had given up belief in witchcraft ten years ago, now kill witches without concealment or shame; or, rather, they let the witches and necromancers live, and on their word kill any slave that is accused. Still the people come to hear the word; some believe; and many oppose this pagan custom.

CHINA.—Mr. Bonney wrote, June 6:

Our labors have been continued, for the last three months, without any material change or interruption. We have services in the chapel every day except Saturday, which is reserved as a resting day, and for finishing secular business. The attendance has been much better than we expected. The seats are almost always filled, and sometimes there are twenty or thirty persons standing. I should think eighty or ninety the number usually present.

Our Assistant, Chun, was baptized last Sabbath, by Dr. Ball, under whose care he has been for nine years. He gives satisfactory evidence of being a true believer, and maintains a consistent Christian deportment. At present he is employed in cutting blocks for selected portions of the Scriptures, and teaching the Chinese language in private. He has fears of appearing in public, lest he should suffer from having been in connection with foreigners, the Chinese officers having recorded his name as one of the obnoxious persons. \* \* \* While the storm of war is raging, we are highly favored in having such a safe retreat, and in being permitted to preach the gospel to thousands of the Chinese. At least ten thousand persons have listened to the word of God in our chapel, since it was opened in March. About two thousand tracts and portions of Scripture have been given to

them. We have considered it best to improve the present time to assemble the Macao Chinese in our chapels daily, as they have never before so freely enjoyed the blessing of Protestant missionary labor, and we may be called shortly to return to our old stations, or occupy new ones. The word of God is not bound here, although we are on Roman Catholic ground. Portuguese gentlemen and soldiers are often present at our services. The absorbing topic of thought and conversation with most foreigners is the war; but I do not think it worth while to narrate its horrors and calamities. It will doubtless be overruled for the furtherance of the gospel and widening our field. Who will "come over and help us?"

**Ceylon.**—Mr. Spaulding, of Oodooville, reports, that on the 25th of January, two pupils in the female boarding school, and one graduate from the school, were received to the church. The names of these persons will be of interest to their patrons. They are, Margaretta A. Baker, Jane L. Wadsworth, and Sarah Hare.

From Batticotta, Mr. Saunders reports the "triumphantly peaceful" death, on the 25th of February, of Mrs. Augusta K. Kemphill, "a very consistent member of the Tillipally church." He is also permitted to mention some additions to the church.

On the 29th of March, the celebration of the Lord's supper occurred at Batticotta. Peter, of Sangany, and Martha, of Pangerative, were received to the church, on profession of their faith in Christ. Peter had long been a candidate for church membership. He was formerly a Roman Catholic. Martha expected to unite with the church in December, but was providentially detained.

You have probably heard of the case of T. H. Russell, a member of the English High School at Batticotta. He joined the church in January, in the midst of the united opposition of his heathen relatives; but I am happy to say that he is now comparatively unmolested in the enjoyment of his religious privileges. He is a young man of wealth and promise in the community, and, if he has grace to continue faithful in the service of his Lord, will prove a valuable auxiliary to the Batticotta church.

The work at this station is in an encouraging state, but we have not strength to carry it forward. That which is neglected is more than that which is done. Important interests are suffering, and apparently must continue to suffer, until two or three years after we receive a reinforcement from America which shall be adequate to the wants of our mission.

**Madras.**—Mr. Hunt of Madras, at the close of a business letter dated July 25, thus refers to the revolt.

The "Mahoram," a month hence, is spoken of as a time when possible disturbances may occur at Madras, but I do not apprehend danger. What the revolt may grow to it is impossible to guess. I doubt the possibility of keeping it out of the southern Presidencies,

though much is said in favor of our armies. My view is,—give them a chance and they will follow their brethren at the north. At Madras itself we of course have many advantages over our friends in the interior, yet but few, I think, have failed to look after their arms, and see if their powder were abundant and dry. Towards one thousand volunteers are under daily drill, and the streets are patrolled by them at night. The Government is taking every precaution.

**MADURA.**—On the 17th of July Mr. Rendall wrote as follows:

Four girls, members of the boarding school, were received to the church at Madura, at a regular communion season, July 5. Seven others were anxious to join at the same time, but it was thought best to defer receiving them for the present. Last Sabbath I attended a communion season at Keelamattoor. One adult was received to the church and five children were baptized. Mr. Taylor has just informed me of his return from a short tour in his district. He was encouraged with what he saw at Sameputty. Ten adults were received to the church at a communion season held in that village.

Mr. Chandler, having completed his house at Battalagundu, removed there with his family last Tuesday. He will now be situated favorably to superintend the interesting work in progress at different parts of his station.

There is no appearance of mutiny in any part of South India. It is to be greatly regretted that the mutiny in the north is not yet checked, but it is pleasant to feel that our Heavenly Father reigns, and will make the wrath of man to praise him. I believe the Lord, in his providence, will open India still more widely to the influences of the gospel, by means of this dreadful outbreak in the Bengal army. Mohammedanism and heathenism, with caste, have come in direct conflict with the Government, not through the influence of missionaries, but through fear on the part of the natives of the silent influence of Government against their respective religions. You will hear from other sources, of the long list of murders and assassinations committed by the mutinous and disbanded sepoys in the North. They spare neither sex nor age. The delicate lady, the helpless infant, and the strong-armed man, share the same fate at their bloody hands.

**AHMEDNUGGER.**—Mr. Bissell wrote, July 9: "At two meetings of our church, held on Friday and Saturday last, eleven persons were examined for admission to the church, and five of them were approved. Four of these were received on the following day (Sabbath), and the fifth is to be baptized as soon as I can visit his village for the purpose. It is thought better that he should confess Christ among his own people, and he gives his ready assent to the proposal. He belongs to the village where Dajiba, our catechist, resides. Our little chapel was crowded last Sabbath, more than a hundred persons being present. We hope to have the new one erected before the end of the year. The Mahars of this

place never appeared so friendly as at present. Our school in their part of the town, taught by a Christian teacher of *Mang* origin, (below the Mahars,) has now over thirty scholars. The Mahars in the upper part of the town have sent a petition that I will build a preaching place in their neighborhood."

**BOMBAY.**—Mr. Hazen, in a letter dated July 29, gives some details of the fearful scenes connected with the insurrection. "Satan has come down in great wrath, and is making a desperate endeavor to drive Christianity from the land. Oh, that we could feel *sure* that his time is short!" At Sialkot, in the Punjab, a rising took place July 9, and a few persons were killed. "Among them were Rev. Mr. Hunter, his wife and infant child. He was a missionary of the Kirk of Scotland, a man of great energy and single-hearted devotedness to his calling. His excellent wife was truly a missionary, and one very well adapted to him. Many are the friends here who mourn for their loss, and in this bloody manner."

On this side of India all remains quiet as yet. An extensive conspiracy for a rising among Mohammedans has been discovered very recently. All available troops have been sent to exposed places. Satara has been strengthened by artillery. There has nothing yet occurred to lead any one to doubt the loyalty of the Bombay army; but an unquiet feeling is abroad, and fears are entertained that if the Mussulmans should rise, the Sepoys might join them. The fort at Ahmednuggur is put into a state of readiness for a siege, or for defence. The forts here, in Bombay, are preparing for any rising. The papers to-day, July 30, speak of a rising as *probable*. The fear here is, a rising among the Mohammedans during a festival of theirs which occurs on Saturday. The European troops here are so few that much apprehension is felt. A rising would probably be speedily put down, and then we should all feel easier. But much damage might be done, and some lives lost, before a riot could be checked. Some people are arranging to put their families aboard ships for a few days; others to assemble in some strong houses, and there defend themselves.

The cholera, Mr. Hazen writes, had appeared among the English forces before Delhi, and a sad case had occurred within a few days, at Bombay. Mrs. Clark, wife of a minister of the Free Church of Scotland, died of the disease.

Mr. Harding wrote from Seroor, July 28:

I do not think our friends at home should be greatly concerned for our safety, or for the interests of these missions. It is but a struggle between the kingdom of Christ and the powers of darkness. The result is not doubtful. 'The heathen rage, and the people imagine a vain thing; but He that sitteth

in the heavens shall laugh; the Lord shall have them in derision.'

**SYRIA.**—Mr. Bliss wrote from Abeih, July 24: "Many little signs of promise have occurred within a few days, to cheer our hearts, and reassure us that the God of Jacob is with us. A young man has come from a distant village to purchase the Bible and some other books, that he and a few others may search the Scriptures to see whether 'these things are so.' A colporter has just returned from Zahle, and reports that he saw in that place, where the beast is enthroned, fifteen Nicodemuses. A young man was enticed to leave our school, and go down into Egypt for the sake of gain, and a priest received him. He flattered, he threatened, he oppressed him; but the young man stands firm, and says he will beg, he will die, rather than return to his old superstitions. The Maronite Bishop came into our village with his cloven foot almost covered up with the mantle of charity. He admitted that the truth is with us. 'They are in the right,' he said; 'they are better Christians than we are; but every sheep must follow its own flock.'"

**GREECE.**—Dr. King wrote on the 13th of August, that the excitement against him, occasioned by the article of Kephalas, seemed quite passing away. He doubted whether he should be cited to appear before the judge, and trusted all the commotion would terminate in good. The character of his assailant was beginning to be better understood.

### Home Proceedings.

#### LETTER FROM HON. T. FRELINGHUYSEN.

THE following communication, written by the late President of the Board, since the annual meeting, explains itself.

To the Secretaries and Prudential Committee of the A. B. C. F. M.:

*Dear Brethren,*—In our interesting interviews at Providence, I suggested that the matter of a farewell speech I could better arrange by letter; that the separation involved to me so much of feeling, that I could not well intrust it to a public occasion. When our several Christian denominations, the Congregational, Old and New School Presbyterian, and the Protestant Reformed Dutch, all labored in love together on benighted and heathen fields, it struck me as a beautiful type of our blessed Master's religion, in its aspects towards these lands of darkness. The heathen saw that, indeed, the followers of Christ were "one;" one in pro-

fession, in principle, and in action; that they who thought alike, could and did work together. But it seems that this good time is yet to wait. I believe that we shall hail this blessed temper in universal prevalence, when the salvation of our fellow-men shall so fill our anxieties and our prayers, so shape our plans and quicken all our endeavors, that Christians will have time only to rejoice that in so many things they agree, and will want time and heart to detect and expose the few unessential things in which they may differ. For this heavenly union, let us, dear brethren, pray and labor.

In parting from you, I feel as a child parting from a venerated and beloved mother. Like a mother you have cherished us, when we were few and feeble. You took us under the wings of your care, and linked our interests together. We thank you for all your kindness. We thank God for the precious seasons of Christian privilege that we have enjoyed together. We have often gone up to the heights of Zion, and looked down upon this dark world, and traced the footsteps of our wonder-working God and Redeemer. And from these "heavenly places" we have together hailed the first streaks of the morning, the sure tokens of that coming glory which the Sun of Righteousness shall shed upon this benighted and sin-stricken world. These hallowed seasons will be for grateful thanksgiving in that blessed world, where partings never grieve, and the past shall be recalled only to augment the pleasures of a sanctified memory.

As the American Board was the first Christian Association to which, in my youth, I found it a privilege to give, so it shall continue to receive the yearly contributions of a very humble store, as God shall prosper me.

With affectionate regards, dear brethren, very sincerely your friend and brother, in the best of bonds,

THEO. FRELINGHUTSEN.

## DONATIONS,

### RECEIVED IN AUGUST.

#### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Brunswick, Cong. ch. and so. m. c.	44 00
Gorham, 1st cong. ch. and so.	134 00—178 00
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
New Portland, Mrs. S. G. 2; Mrs. A. K.	
1; E. S. H. 2;	5 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Blanchard, J. A. P.	5 00
	188 00
Erro Mainensis,	10 67
	198 67

#### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c.	11 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Greenfield, Cong. ch. and so.	10 00
Hudson, do.	4 10
Milford, A. E. B. 2; Mrs. H. 1;	3 00—17 10
Merrimack co. Aux. So. G. Hutchins, Tr.	
Pembroke, Cong. ch. and so.	43 05
Stratford Conf. of chs. E. J. Lane, Tr.	
Barrington, Cong. ch. and so.	25 79
Dover, Belknap ch.	10 00—35 73
	106 87
Laconia, Cong. ch. and so.	26 00
Lancaster, do.	5 87
London Centre, A friend, 4; E. H. C.	
70c.;	4 70—36 57
	143 44

#### VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so. m. c.	62 58
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Hinesburg, Cong. ch.	3 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cen. ch. m. c.	35 52
East Westminster, Cong. ch.	9 00
Marlboro', do.	13 82
North Wardsboro', do.	10 00
Putney, do. m. c.	21 45
South Wardsboro', do.	8 50
West Brattleboro', do.	66 52—194 81
	260 39

#### MASSACHUSETTS.

Berkshire co. Aux. So. O. L. Granger, Tr.	
Great Barrington, Mrs. Z. T. B.	2 00
Stockbridge, m. c. 50; miss. ac.	
117.85; wh. cons. JOHN Z. GOOD-	
RICH an H. M.	167 85—169 85
Boston, S. A. Danforth, Agent,	19 59
Essex co.	
Swampscot, Cong. ch. and so. m. c.	5 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Newbury, Rev. L. Withington's	
so.	60 44
Newburyport, D. Adams, 10; Rev.	
Mr. Fisk's so. m. c. 25;	35 00
West Newbury, 2d cong. ch. m. c.	
and coll.	89 12—184 56
Essex co. South Aux. So. C. M. Richardson,	
Tr.	
Manchester, Cong. ch. and so. wh.	
and prev. dona. cons. JOHN C.	
LONG an H. M.	30 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Holland, m. c.	15 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Hadley, Plainville sch. dist. m. c.	
for Micronesia miss.	10 00
Haydenville, A friend,	200 00
North Amherst, Cong. ch. and so.	32 00
South Hadley, A friend,	19 00
Williamsburg, N. Sears,	25 00—379 00
Middlesex co.	
East Cambridge, Evan. cong. ch. m. c.	14 49
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Brookline, Harvard ch. m. c.	123 00
Roxbury, Eliot ch. gent. 125; m. c.	
12, 10; Vine st. ch. m. c. 16, 08; 153 18	
West Roxbury, Evan. cong. ch.	
and so. m. c.	14 95—290 13
Old Colony Aux. So. H. Coggeshall, Tr.	
Lakeville, Rev. J. A. Roberts, 10;	
Mrs. J. A. R. 5; Mr. A. J. R. 5; 20 00	
North Bridgewater, A friend, for	
the debt,	20 00—40 00
	1,047 62
Chelsea, Winnisimmet ch. and so.	
33.50; Broadway ch. m. c. 30.50; 64 00	
Lawrence, Found in care,	25—64 25
	1,111 87



*Legacies.*—Cambridge, Simon Greenleaf, by James Greenleaf, Ex'r,

305 00

1,416 87

## CONNECTICUT.

Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr.

Stratford, Cong. ch. m. c. 115,49; la. missa. so. 124,51; wh. cons. Mrs. LAURA H. PAGE and WILLIAM STRONG H. M.

240 00

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107 00

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13 60

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29 70

South Windsor,

47 54—134 84

Litchfield co. Aux. So. G. C. Woodruff, Tr. Terryville, Coll.

19 50

Warren,

36 00

Winchester Centre,

5 00—50 50

Middlesex Asso. E. Southworth, Tr. Chester, E. G. S. for debt,

3 00

Durham, Cong. ch.

14 00—17 00

New Haven City Aux. So. F. T. Jarman, Agent. New Haven, United m. c. 25; South ch.

m. c. 10; 3d cong. ch. m. c. 12; Coll. and Com. Institute, for *Talcott N. Russell*, Ceylon, 27,77:

74 77

New Haven co. East Aux. So. F. T. Jarman, Agent.

53 00

Branford, Cong. ch. and so. New London and vic. and Norwich and vic.

F. A. Perkins and C. Butler, Tre.

Norwich, 1st so. Mrs. Eunice Strong for the debt,

25 00

719 11

*Legacies.*—Middletown, William Plumbe, by Wm. Southmayd, adm'r, (prev. rec. 1,663,03),

211 64

923 75

## RHODE ISLAND.

Bristol, Cong. so. 53; la. missa. so. 43,50; m. c. 4; a lady, 1;

101 50

## NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

Albany, German R. D. ch.

3 00

Buskirk's Bridge, B. D. ch.

16 00

Kingston, 2d B. D. ch. 20; Mrs.

T. I. H. for missa. at Arcot, 5;

25 00

Lindithgow, R. D. ch.

20 00

Marbletown, do.

75 00

New York, R. D. ch. Washington square, 22,01; R. D. ch. Hous-

ton st. 76,10;

298 11

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20 00

Schenectady, 3d German R. D. ch.

a member,

5 00

Schuylerville, S. T. Searle,

10 00

Tarrytown, R. D. ch.

40 00

Troy, Eliza Schermerman,

20 00

Union Village, R. D. ch. m. c.

10 00

West Troy, South R. D. ch.

20 00

562 11

Ded. for stationery, &c.

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5 00

Cortlandville, do.

30 19

Elbridge, do.

52 00

Elmira, Pres. ch. 52,44; S. Benja-

min, 50; Miss Thurston's sem.

25;

197 44

Geneva, Fem. for missa. so.

12 00

Genoa, 1st cong. ch.

38 26

Greene, Pres. ch.

13 00

Guilford, Cong. ch.

24 00

Newark Valley, Cong. ch.

40 00

Sherburne, William Newton, wh.

cons. ISAAC SPRAGUE NEWTON of

Norwich an H. M. 100; L. New-

ton, 10;

110 00

Union, Pres. ch.

65 43—517 33

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(Of wh. fr. a friend to cons. Rev. JOHN WICKES, of Brighton, N. Y., an H. M. 160; 153,88; J. Howland, 108,70; H. Southmayd, 50;

312 58

Syracuse and vic. S. Mead, Agent. Manlius, Pres. ch. 42,43; Trinity

pres. ch. 51,75;

94 18

Otisco, Cong. ch. 47,40; Youths'

missa. so. 24;

71 40

Pompey, Cong. ch.

35 00

Syracuse, 1st pres. ch.

100 42

301 00

Ded. disc.

1 50—999 50

1,678 13

Albany, 4th pres. ch.

50 00

Amsterdam Village, Pres. ch. 24; Rev. A. L. Chapin, 10; maternal

asso. for *Montgomery Goodale*, Cey-

lon, 20;

54 00

Binghamton, Rev. Peter Lockwood and wife, wh. and prev. dona. cons.

Miss ANNIE LOCKWOOD an H. M.

35 00

Cannan Centre, Pres. ch. coll. and

m. c.

42 00

Candor, Y. T. T.

5 00

Cazenovia, 1st pres. so.

116 00

Champlain, Pliny Moore,

50 00

Chester, Pres. ch.

63 10

Cincinatus,

7 00

Corning, 1st pres. ch. m. c.

50 00

East McDonough, R. A. H.

75

Hannibal, A. Watson,

10 00

Irvington, Pres. ch.

234 93

Livonia Centre, 1st pres. ch. m. c.

20 00

Montgomery, 1st pres. ch.

88 00

Naples, m. c.

10 00

New Haven, Pres. ch. and so.

11 00

New Windsor, Pres. ch.

10 10

Ridgeburg, do.

40 00

Saratoga Springs, Boarders at Dr.

Bodurtha's water cure,

26 00

West Camden, Two indiv.

2 00

West Town, W. H. H.

5 00—921 68

2,599 81

*Legacies.*—Butternuts, Ezra B. Brewer, by Samuel C. Gilbert, Ex'r,

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Northumberland, Eliza Moore, dec'd, by R. B. Moore, Esq., Ex'r,

150 00

Wyoming, Henry G. Walker, by J. B. Skinner, Ex'r, 100; disc. 50c.;

99 50—440 50

3,019 31

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Hackensack, R. D. ch. 26,35; 2d

R. D. ch. (of which to cons. Rev.

JAMES DEMAREST an H. M. 50;)

65,40;

92 65

New Brunswick, 2d R. D. ch.

65 66

Paterston, 1st R. D. ch. E. M.

5 00

163 31

Ded. for stationery, &c.

5 00—158 31

Bloomfield, A friend, 50; do. 50;

100 00

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78 00—178 00

336 21

## PENNSYLVANIA.

Montrose, Pres. ch.

50 00

Philadelphia, Calvary pres. ch. A. S. Nau-

dan, 100; Olivet pres. ch. 31; Northern

Liberties, Central pres. ch. m. c. 35,38;

105 38

Pittsburg, Isalah Dickey,

50 00

Pottsville, 1st pres. ch. and s. a.

40 00

York, Pres. ch. indiv's, 26,35; Miss Mary

Lewis, 10;

36 35

312 63

## DELAWARE.

Lewis, Pres. ch.

15 75

## VIRGINIA.

Drapers' Valley, Miss E. G. Drapers,

10 00

## OHIO.

By Rev. S. G. Clark.

Aurora, 2.75; Rev. J. S. Graves

12 75

and wife, 10;

2 60

Breckville,

2 25

Brooklyn,

13 00

Bucyrus, Ger. Ref. ch. 1; cong. ch.

37 00

Edinburg, 17; B. Carter, 10; E.

25 00

Pearson, 10;

1 25

Huntington, Rev. A. R. Clark and

12 60

wife,

27 00—132 25

Streetborough,

10 00

Wellington,

50 00

York, 17; N. Branch, 10;

3 50

Collamer, L. Burge,

5 00

Delaware, 2d pres. ch.

3 00

Dover, Cong. ch.

3 00

Hudson, Bible class miss. asso.

3 00

Ironton, 1st pres. ch.

3 00

Montgomery X Roads, 1st cong. ch.

77 54—154 64

Strongsville, Avails of "Christ's Mil-

286 89

lennial Reign," (wh. cons. Rev.

ORRIN W. WHITE of Strong-

ville, an H. M.) by Rev. T. Wil-

liston,

200 00

Legacies.—Huntington, Spencer Clark, by

Rev. A. R. Clark, Ex'r, (prev. rec'd,

300;) wh. cons. THOMAS KING and Miss

MARY C. KING of Huntington, and

FRANCER BOISE, Mrs. CELESTIA BOISE,

and OTIS BOISE, Jr. of Lyme, Ohio, H. M.

486 89

## INDIANA.

Valparaiso, Rev. Horace Foot,

10 00

## ILLINOIS.

Board of Foreign Miss. in Ref. Dutch. ch.

C. S. Little, Tr.

91 22

Chicago, B. D. ch.

12 00—33 22

Franklin, do.

Dupage, Ch. 2.30; R. Strong, 25;

26 92

ded. disc. 30c.:

Farmington, Matthew Simpson,

10 00

Geneseo, 1st cong. so.

13 50

Petersburg, John Allen for Turkish

20 00

mission,

6 00—78 42

Udina, 1st cong. ch. m. c.

111 64

## MICHIGAN.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, Tr.

20 00

Grand Haven, R. D. ch.

16 75

Holland, do.

1 00—37 75

Michigan, N. N.

By J. S. Farnand, Agent.

Battle Creek, United cong. and pres so.

41 36

79 11

## WISCONSIN.

Beloit, 1st pres. ch.

74 00

Prairie Du Lac, Cong. ch. m. c.

5 00

River Falls, do.

20 48

Shellsburg, Cong. ch.

7 00

106 48

## IOWA.

Keokuk, Cong. ch.

20 00

Muscatine, do.

160 00

190 00

## FLORIDA.

Tampa, Fort Brooke, G. Loomis, U. S. A.

6 00

## OREGON TERRITORY.

Oregon City, 1st cong. ch. m. c.

6 50

## IN FOREIGN LANDS, &amp;c.

## Arcot Mission.

Indiv. for general purposes of the

mission,

185 00

Indiv. dona. for Vellore,

339 88

Indiv. subscrip. for Vellore,

177 00

Indiv. dona. for ch. edifice at Chit-

toor,

119 00

Indiv. for miss. purposes at Chittoor,

146 50

Indiv. for Tamil sch. house at Co-

noor,

70 00

Indiv. for miss. purposes at Coonoor,

91 50-1,19 88

## Cherokee Nation.

Park Hill, Avails of a watch,

2 25

## Ochoctaw Nation.

Tekumsey, Mr. McC. and son,

50

Yaknochaya, Ch.

12 50—13 00

## New Grenada.

Panama, Rev. J. Rowell,

25 00

## Nova Scotia.

Maitland, Miss G.

2 00

## Turkey.

Constantinople, I. F. Pettibone, which

and prev. dona. cons. DORUS PETTIBONE, of

Rockton, Ill., an H. M. 50; an aged mis-

sionary and his wife, 5;

55 00

1,217 13

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . . \$22 80

NEW HAMPSHIRE, . . . . . 61 64

VERMONT, . . . . . 17 42

MASSACHUSETTS, . . . . . 68 58

CONNECTICUT, . . . . . 91 78

RHODE ISLAND, . . . . . 5 50

NEW YORK, . . . . . 114 68

NEW JERSEY, . . . . . 12 10

PENNSYLVANIA, . . . . . 10 00

VIRGINIA, . . . . . 3 00

OHIO, . . . . . 20 45

ILLINOIS, . . . . . 8 50

WISCONSIN, . . . . . 3 30

IOWA, . . . . . 4 30

IN FOREIGN LANDS, &amp;c. . . . . 20 80

\$ 494 05

Donations received in August,

8,270 28

Legacies,

1,165 14

\$9,435 42

## DONATIONS FOR THE MISSIONARY PACKET.

## RECEIVED IN AUGUST.

MAINE.—Portland, Union cong. s. s.—2 60.

MASSACHUSETTS.—An indiv. 10c.; Lenox,

cong. s. s. 3.—3 10.

NEW YORK.—Auburn, A. T. Spencer's s. s.

class. 1.15; Rochester, Plymouth ch. s. s. 13.50—

14 65.

WISCONSIN.—Hartland, by D. S. G.—1 00.

Amount received in August,

30 75

Previously acknowledged,

20,265 37

\$ 20,546 12